WORLD CALL

darkness and distress; and the light is darkened in the clouds thereof.

6 In the year that king [a]Ŭz-zī'ăh died [b]I saw the Lord sitting upon a throne, high and lifted up; and his [7]train filled the temple. 2 Above him stood the sĕr'â-phĭm: [c]each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, [c]Holy, holy, holy, is Jê-hō'văh of hosts: [8][d]the whole earth is full of his glory. 4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. 5 Then said I, [e]Woe is me! for I am undone; because I am a man of [f] unclean lips, and I dwell in the midst of a [g]people of unclean lips: for mine eyes have seen the [h]King, Jê-hō'văh of hosts.

6 Then flew one of the sĕr'â-phĭm unto me, having a [9]live coal in his hand, which he had taken with the tongs from off the altar: 7 and he [i]touched my mouth with it, and said, Lo, this hath touched thy lips; and [k]thine iniquity is taken away, and thy sin [10]forgiven. 8 And I heard the [l]voice of the Lord, saying, Whom shall I send, and who will go for us? Then [m]I said, Here am I; send me. 9 And he said, Go, and tell this people, [n]

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1933 Rural Life Sunday Message

Justice to Agriculture

(Following is the Message issued by the Committee on Town and Country of the Home Missions Council and the Federal Council of the Churches of Christ in America. It is suggested that the Message be read from pulpits on Rural Life Sunday, May 21, 1933.)

For the entire period of the Republic the American farmer has been a strong and steadying influence in national life. He subdued to cultivation a virtual empire of forest and prairie, far flung in its spaces and unbelievably rich in its fertility. He contributed the food and the wealth of raw material necessary to the upbuilding of a colossal industry and commerce. The farm family and the Christian Church of the countryside have been the nursery of a large portion of the population of the nation, and the sons and daughters of the soil have taken leadership in every department of national activity.

With the disappearance of the frontier the farmer faced a new situation and on the whole adapted himself well to it. He accepted the teachings of modern science and became the world's most efficient farmer in terms of production per worker. He began to conserve fertility. A born individualist, he gradually accepted the cooperative idea and also came to an increasing measure of confidence in education. New means of communication have banished his isolation. When the World War broke out it appeared that America was on the way toward the most adequate rural civilization the world had seen.

But the close of the war brought upon the farmer an unparalleled deflation in economic strength, social progress, institutional efficiency, and personal morale. Industry outbid him for labor, prices for his products reached very low levels, prices for his supplies and personal and public services were out of line with producers' prices. If these conditions were merely aspects of a cycle of depression, they need not be so critical, nor long continued. But they have continued for a dozen years, until today we possess a farm population deeply in debt, living on a low standard, incapable of supporting its churches and social institutions, disheartened and all but desperate.

Agriculture is entering upon a new phase of experience, upon which interest will center on issues which can rightly be described as those of social justice. The areas of social conflict between rural and urban forces are three:

1. Where the farmer bargains with the city over the question of food.
2. Where he meets urban forces at the state legislature over the question of the collection and expenditure of taxes.
3. Where he meets the trading, manufacturing and money lending forces at the seat of national government; and the issues have to do with tariffs, currency, interest rates and the participation of the government in the national economic life.

The issues involved in this conflict have to do with bargaining, the relations of debtors and creditors, the right use of land, the rights of consumers to cheap food, the rights of producers to fair prices, etc.

It is a function of rural and urban churches to inform themselves about the critical issues of social justice involved in the rural-urban relationships. There should be study groups organized to give systematic attention to them. The work of the church school, of organizations within the churches, both those for adults and young people, should give attention to these vital questions. The aim should be the building of a more intelligent opinion among the citizens.

The present farm situation has to do with the welfare of millions of people. It thus becomes the concern of the Christian churches. It is significant that the new social ideals adopted by the quadrennial meeting of the Federal Council of Churches at the 1932 meeting stated:

"The churches should stand for:

"Encouragement of cooperatives and other organizations among farmers and other groups.

"Economic justice for the farmer in legislation, financing of agriculture, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family."

Origin of Rural Life Sunday

Rural Life Sunday finds its roots in the Rogation Days, days set apart by the Christian Church for the purpose of offering a special prayer to God for his blessing on the fruits of the soil.

Rural Life Sunday was launched at a meeting of the International Association of Agricultural Missions, held in January, 1929. At that meeting a recommendation was adopted requesting the Home Missions Council, the Foreign Missions Conference and the Federal Council of the Churches of Christ in America to promote the observance of the Fifth Sunday after Easter each year as Rural Life Sunday. The organizations mentioned and many religious bodies have done much to further the observance of the day.

ANNOUNCEMENT

Last month WORLD CALL asked our ministry to name the ten most effective preachers among the Disciples of Christ. Nearly a thousand replies were received. These have now been tabulated, and the ten men receiving the highest number of votes follow in alphabetical order:

George A. Campbell	Union Avenue Christian Church St. Louis, Mo.
A. W. Fortune	Central Christian Church Lexington, Kentucky
Jacob H. Goldner	Euclid Avenue Christian Church Cleveland, Ohio
Claude E. Hill	First Christian Church Tulsa, Oklahoma
Burris A. Jenkins	Linwood Blvd. Community Church Kansas City, Mo.
Edgar DeWitt Jones	Central Woodward Christian Church Detroit, Michigan
Raphael H. Miller	Independence Blvd. Christian Church Kansas City, Mo.
George P. Taubman	First Christian Church Long Beach, Calif.
L. N. D. Wells	East Dallas Christian Church Dallas, Texas
P. H. Welshimer	First Christian Church Canton, Ohio

We have asked each of these men for a sermon for WORLD CALL readers. These great interpretations will appear in succeeding months. Watch for them! The first will appear in the June issue.

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The Threshold

OUR cover illustration is another of the figures from Sargent's "Frieze of the Prophets" in the Boston Public Library. The picture is copyrighted by the Trustees of the Boston Public Library and is used with their permission.

THIS issue of WORLD CALL is given over to "The Small Church." One of our leading state secretaries writes on the outstanding contributions of small churches he has had opportunity to know. These "case histories" show that churches we have usually taken for granted are playing an absolutely indispensable rôle in our American life. As you read this article ask yourself, "What would these communities have been if these churches had not illuminated them with the Light of the World?"

HUMAN interest! Here is a challenge. Pretty soon, when you have just five minutes remaining in which to read WORLD CALL, turn to the story of Brother Mac. Begin reading the story. If you do not forget your time limitations and read right through to the end without stopping, write us and we will confess to you that we do not know a good story when we see one.

SHOULD a small church be content to remain a small church? This question is discussed in the article on Evangelism by the superintendent of evangelism. Wide experience is back of this discussion.

GOD is not dead, although many people act as though he were. Read the discussion of the man who "brooded with his back to Christ" and take a fresh grip on your courage.

TO be able to do things yourself is important: to be able to multiply the good you can do by inspiring many others to do these things is more important. Many missionaries are past masters at the art of self-multiplication, as the article on "self-multipliers" shows.

A FORMER missionary to China discusses the attitude toward non-Christian faiths as set forth in the Laymen's Report. Here is a realm where the church in America can find new applications of the principle of brotherhood.

"DEAR Editor." We have had a number of letters this month discussing pro and con the various features of recent issues of WORLD CALL. Splendid! Keep it up. You may throw either bouquets or brickbats, you may bless us or blame us, but please do not ignore us!

June World Call

A Sermon by

George A. Campbell

President 1933 International Convention

This is the first of a series of great spiritual messages by the ten outstanding preachers chosen by a vote of our ministry.

E. Stanley Jones in the South

DEAR EDITOR:

I have just been in Dallas for two days with E. Stanley Jones and have witnessed the most remarkable religious meetings since the days of Dwight L. Moody back in the '90s. Five hundred ministers crowded the auditorium of our Central Church on Thursday afternoon, pressed the most heart-searching questions upon the world's outstanding missionary and sat with rapt attention for *three hours and fifteen minutes* while he answered and pressed home the claims of Christ upon the world in this baffling hour. That night 4,500 Christian people packed the great First Baptist Church (Dr. Truett's), 500 standing, perhaps 1,000 turned away, and with scarcely a movement listened for over an hour to the same speaker as he drove home the need and Christian opportunity in China and India.

Dr. Truett, who broke into his great revival service that the meeting might be held in his church, said afterward, "In all my thirty-six years in Dallas, I have never experienced a meeting which struck such depths, or had in it such a vast spiritual release."

Early Friday morning he spoke with the same telling effect in the auditorium of Southwestern University to 2,000 students and fully 1,000 others; following that, a meeting for women and then closing with a great laymen's luncheon at the Y. M. C. A.

E. Stanley Jones, frail, spirit-filled, intellectual but simple, incisive, fearless, intense, with his wistful face and haunting, challenging voice, struck a new note of evangelical confidence and appeal. Similar meetings were held at Winston-Salem, Atlanta, Nashville and Memphis. This spring and next fall he comes through the eastern and northern cities with a larger number of these meetings. These are not simply a series of missionary addresses, but a masterly challenge to Christian faith to meet problems of this day. They bring a needed, confident, positive, and freshened declaration that the only hope for this age in all the world is the Christian faith and life. Hear him if your feet or your radio can carry you within the sound of his magnetic voice.—STEPHEN J. COREY.

WORLD CALL

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Pre-Pentecost

After Easter we visualize the next goal of the church year as "On to Pentecost." The desire to come up to this great birthday of the church in full strength and undiminished fellowship carries many of our churches through the tendency to slump which sometimes follows Easter evangelism. In Indianapolis the churches are uniting in a pre-Pentecost effort to build and hold attendance. Each of the seven Sundays directs attention to a particular group and need of the church life. Such cooperative planning and work is more eloquent of the deep unities of Christian brotherhood than many preachments.

The Cost of Cheap Clothes

Wages as low as sixty-five cents a week are being paid the women and children who work in the sweatshops which the depression has brought back to our cities. Twelve hours a day and seven days a week women sew on clothing at starvation rates of pay in order that other women may carry home "bargains." James Myers, Industrial Secretary of the Federal Council of Churches, says, "It is increasingly clear to many church people that it is impossible to love one's neighbor as oneself without taking an active part in social legislation which has proved to be the only effective method of curbing this cruelty." The efforts to secure minimum wage laws and a forty-four hour week for women and minors deserve the support of every Christian.

A Modern Apostle

E. Stanley Jones, whose remarkable meetings are elsewhere reported in this issue, says, "China is now the ripest evangelistic field in the world. . . . In India, every reform is heading straight toward Christ and his ideals. Gandhi is not a Christian, but is more Christian than thousands who claim that distinction. When he decided to repudiate force and substitute soul force and suffering, he made the Cross intelligible. . . . We must get together. To attempt to do this great work (foreign missions) separately is folly. The Laymen's Inquiry Report was right when it emphasized that. . . . Up to a certain point, the recent readjustments (in foreign missions), while causing much suffering, have also done good. Like the church at home, we depended too much on money. But now, we are at the point where to withhold more may discourage and even kill much of the work."

Boycott Beer

In many states, including the one in which this is written, 3.2 per cent beer is now legally sold in stores, restaurants, hotels and all sorts of establishments. Regardless of what Congress says, it is intoxicating and is already bringing its old-time harvest of drunkenness and lawlessness. Surrounded by the daily newspapers with a halo of sentimentality, this legalized pitfall is again fastening the disease of alcoholism upon foolish folk who adventurously experiment with it. Beer-drinking is and always has been the entering wedge of a habit which has wrecked more lives than war and wasted more fortunes than depression. Wise people will fight it from the moment it shows its head in their community. If no other weapon is at hand, then an individual and cooperative boycott of all establishments which sell beer will speak an effective and understood language to those who would profit by retailing this swill.

Communism in China

Disaster always follows when we restrict our definition of Christianity to either the individual or the social phases of life alone. Especially would this be true just now in missionary work in China. In the Orient communism, with the passionate fervor of a religion, centers in the dream of a new social order. It bars out God and the church in its zeal to rebuild the world. A Christianity which forgets either individual salvation or social redemption cannot stand against it. But the gates of hell itself cannot prevail against Christianity when it remembers its twofold mission. The Orient needs the whole Gospel.

In a day when Gandhi urges, "You must practice your religion without adulterating it or toning it down"; and when agnostic Hu Shih, one of the greatest minds in China, says, "Do not tone down your religion. I do not believe what you believe, but if I believed half of what you say you believe I'd be more earnest than you are," it would be blundering folly to withhold from the missionary message to the Chinese people the clear social implications which are in Christianity. Jesus went about doing good. His gospel saves and redeems men and societies. Christ alone can save China.

The Month Among Disciples

The Event of the Month

Under the chairmanship of H. B. McCormick the program committee of the 1933 International Convention recently met in Indianapolis to plan for the Pittsburgh convention which meets in October. A picture of the group is found below. The names, reading from left to right are: (Back row) F. E. Smith, H. B. McCormick, S. J. Corey, Paul G. Preston, W. A. Shullenberger, James A. Crain, B. A. Johnson, H. O. Pritchard, H. H. Holloway, R. Melvyn Thompson. Front row: Graham Frank, C. O. Hawley, Mrs. H. C. Armstrong, Lela E. Taylor, George A. Campbell, H. C. Armstrong, secretary, W. F. Rothenburger, Joseph C. Todd, Harold E. Fey, and F. E. Davison.

The Personality of the Month

With backs to the wall the dry forces of the nation are fighting a desperate battle against the repeal of the Eighteenth Amendment. Prominent in this fight is James A. Crain, secretary of the Board of Temperance and Social Welfare for the past four years. His unique preparation for leadership in this field seems to have been predestined for such an hour as this when the older dry organizations are unequal to the demands of a changed public opinion.

Recognition of this fact came a few months ago when Mr. Crain was elected president of the National Conference of Organizations Supporting the Eighteenth Amendment. More recently a meeting was held in Washington when the Prohibition Emergency Conference was organized, headed by a "Committee of Nine" under the leadership of S. Earl Taylor of Methodist Centenary and Interchurch World Movement fame. Mr. Crain was chosen one of the Committee of Nine and in recent weeks has been giving all his time as state organizer for the dry cause. His headquarters are in Washington but his activities will take him across the nation during the ensuing months when the fate of the Eighteenth Amendment is being decided. The Disciples are to be congratulated that we have a man of such recognized ability for the emergency, and the Board of Temperance and Social Welfare is to be commended for making the services of Mr. Crain available for this important responsibility.

The Church of the Month

A century ago the Disciples of Christ had about fifteen hundred members in the broad state of Illinois. In one hundred years the membership has increased almost exactly one hundred times, so that it now totals nearly one hundred and fifty thousand. During this time the state of Lincoln has changed from a raw pioneer prairie to one of the greatest in the Union.

Prominent in this century of development has been the First Christian Church of Springfield. Located in the beautiful state capitol it is close in many ways to the heart of our people in Illinois. In its long history it has made many unique and invaluable contributions. Just a half century ago its Women's Missionary Society was formed and ever since that date it has led in interest in international Christianity. Its pulpit has attracted some of the finest minds of our ministry. Among these was E. T. Williams, later a missionary to China, a diplomatic representative of the United States, head of the bureau of Far Eastern Affairs in the State Department in Washington and now a professor in the University of California. Other outstanding ministers were Frederick W. Burnham, under whose leadership the present notable house of worship was erected twenty years ago, and W. F. Rothenburger now of Indianapolis. The present minister is genial C. W. Cummings, who is a member of the executive committee of the U. C. M. S.

—Indianapolis Star Photo.

Great Little Churches I Have Known

By GAINES M. COOK*

•

THE language we use to describe churches is often misleading. The term "great church" too often refers to mere bigness, and many a minister and layman, too, for that matter, has been deceived by it and has missed the real opportunities of greatness in smaller fields. There are only a few "great" churches among us if size, wealth and national prominence are the chief criteria. But we have hundreds of great churches if we appraise them in terms of Christian service, human values and life-changing power.

A church either builds the Christian community out of its life, or it is intent upon building itself out of the community. Regardless of size a great church is known by its success in building the kingdom out of its own life. Its life-transforming power is evidence of its vital worth.

Churches under 400 membership have distinct advantages over larger churches. They are small enough for intimate acquaintance. They can find work for a larger proportion of their constituency in their organized life. There is less chance of folks getting "lost" in a church this size. There are scores of these so-called little churches; some in the open country; some in villages; others in small cities, and still others in metropolitan areas. The following are typical of great little churches throughout the land.

I.

A Little Church With a Big Preacher

An Indiana church, with less than 200 members, is located in a village of 500 population. Thirty years ago a minister came there to serve. He is still there. Fortunately in the early days he considered this task too big for him. This was no stepping-stone to a larger field. It was a field beyond his ability. He confesses that he hasn't yet measured up to it. He started right. Systematically he called in every home in the village and surrounding area. He soon made himself known and loved. The whole community became his parish regardless of church affiliation. He was a servant of Jesus Christ sponsored by a Church of Christ but his parish was not limited by the church roll. This church has permitted its leader to spiritualize the life of the community in wider areas than those coinciding with an institutional church routine.

*State secretary of the Ohio Christian Missionary Society, former pastor of Centennial Church at Bloomington, Ill.

Gaines M. Cook
Ohio State
Secretary

He has been accepted as the spiritual counselor of the community. He has inspired hundreds of young people to secure a college education. Some have entered the ministry. A far larger number have entered business and professional life. The impact of their trained Christian lives is felt in many places throughout the nation.

This ministry has been made possible by a great little church which has backed a great man as a fearless exponent of righteousness. Tribute is due to a minister who saw great possibilities in a field others would have passed by. Tribute is also due to a little church which had the wisdom to call, encourage and pull steadily with such a man. Leaders like this do not need to stay with small churches. They do so by choice. In a cultured community he has had ample stimulus for reading and study. He is intellectually the peer of many ministers who are widely known. The field has not lacked its challenge. The minister has not missed his opportunity.

II.

An Old Church With a Present

In 1829 Walter Scott was instrumental in founding a church at North Royalton, Ohio. Alexander Campbell was among those who visited this field in pioneer days. It has never been a large church. Today there are less than 100 names on the roll. But great ministers have labored here, Lathrop Cooley, his son, Harris R. Cooley, Robert Moffat, B. A. Hinsdale, D. S. Burnet, are names in the records. Out of this church and community came Abram Teachout and Jessie Brown Pounds.

Today this church is great because of its young people. Since 1925 they hold an unbroken record of

five or more youth in Summer Conference each year. This number considering the ratio to the total church membership, is outstanding in Ohio. The 1933 president of the Lakeside Conference is a young man from North Royalton. At a recent Sunday morning service five-sixths of the congregation were youth.

III.

A Community Service Church

A village church housed in an adequate but not elaborate building has 160 members. A fair cross section of the community is represented. It conceives its task as one of bringing abundant life to all who will receive it. This church is too busy to indulge in some of the petty affairs which sometimes afflict such congregations. The lives of boys and girls must be surrounded with wholesome activities. Therefore, social and recreational opportunities are carried on in the one hall available for such purposes. Boy Scouts, Camp Fire Girls, Dramatic Clubs, Fellowship Suppers, Hiking Clubs, Forums, a Story-Telling Hour for little children on Saturday afternoons, comprise part of this service program. Of course, spiritual nurture as expressed in public worship and religious education are not neglected. This church is a happy family sharing wholesome activities, developing mutual appreciation of others, laying a basis for real friendship. Too busy to criticize, too loyal to indulge in undesirable pleasure!

IV.

From Mining Villages to World Missions

Three small churches in mining villages in Athens County, Ohio, form a circuit served by Gilbert Courtney. The people are poor. In fact the minister receives the major part of his living from working as a telegraph operator. His hours permit much time for pastoral care of the churches. He lives with his people. Strikes, explosions, poverty, much work, little work, few opportunities to contact the outside world; all these are part of the parish life. Significantly these churches are all generous contributors to missions. They attend conventions. State and national workers are frequently invited into their midst. A vital youth program is maintained conforming to state and national ideals. There is close cooperation with the public schools in recreational features. Here are world churches located in an obscure setting eagerly listening to the footsteps in the march of kingdom progress. Out of such places come great Christian statesmen.

V.

This Little Church Built a Home

Five years ago a small congregation in Lancaster, Ohio, faced the necessity of leaving a condemned building. A new building was imperative. Although they are working people and no men of wealth grace their roster, these good folks decided to erect a substantial brick church, worthy of the cause, capable of standing for a century. The beautiful and commodious home was erected under the supervision of the pastor, S. H. Bartlett, at a cost of $52,000. The debt incurred was a real load for this congregation. Yet in the face of most stubborn difficulties, the sacrifice of minister and people raised $3,131.98 in 1932 payment on the building debt. Most of the $33,000 remaining debt is borrowed at 7 per cent. Through heroic efforts every quarterly demand of their financing contract is being met. The people are happy to share in the load. The seventy-year-old veteran who leads them is the happiest of the lot. A splendid youth program bids promise for the future. Two excellent young men from this church have entered the ministry in recent years.

VI.

None Shall Be Hungry Here

"Give and Let Live" is the inscription over a large box out in the vestibule of a small church in a typical mid-west city. Sunday by Sunday, thoughtful members place cans of food, and packages of staple provisions, into the receptacle. In the basement along one wall the visitor sees a large cupboard with a score of doors. This was built by unemployed carpenters of the congregation. Food collected in the vestibule box is sorted and placed in compartments of the church cupboard. Needy families in the church and others who are worthy are invited to come and draw from the store such as they need. The cupboard is never bare. Not a member of that church has appealed to public charity this past winter though the unemployment problem has been as acute here as elsewhere. The church is caring for its own. A truly beautiful family spirit prevails. This church has turned a grave problem into an opportunity of sharing.

VII.

Evangelism Put This Little Church Into the Big Class

Several years ago a young minister in a mid-west city found a church geographically located in the exact center of a residence section of the city, one mile square. There is no other church in this area. It was easy to get new members but the field was far from being covered. Home-visitation evangelism was just becoming recognized as a method of building up churches. With keen foresight the brethren began to organize for visitation evangelism. A tireless group of workers have made the church evangelistically effective. During a five-year period this church doubled in membership. Seasonal emphasis is laid on soul winning. But there is also a perennial organization to keep in touch with prospects or to bring in new prospects. Evangelism is always predominant in the thinking and activities of the people.

Brother Mac: A Good Shepherd

By LOLA BLOUNT CONNER*

F. C. McCormick and Speaker Crawford

THE Indiana legislature was opening its 1933 session. The speaker of the house of representatives had just been sworn into office. A hush spread over the audience when a silver-haired minister arose to lead in prayer. His prayer was the simple and reverent petition of a man who practices the presence of God.

But who was he? Newspaper men noted at once that he was not a prominent city minister. Inquiry disclosed that the speaker-elect had asked that his own pastor come from the village of Milton just to inaugurate this session with prayer. The minister's name was F. C. McCormick.

On a recent Sunday morning the writer visited Milton, a farming village of six hundred souls, and went to the Christian church. Almost the first person one saw was Earl Crawford, speaker of the Indiana house of representatives, home for the week-end. "Tell me why you took your pastor to Indianapolis," he was asked.

"I needed him," he answered. "For a quarter of a century he has been my pastor. Ever since I was a boy I have looked on him as a man of God. He has stood the tests of all those years, and I knew I could rely on him. Somehow I felt that his prayer would lend strength for whatever lay ahead."

"Twenty-five years! That is a long time!"

"Long enough for roots to go deep," he replied. "There is no other explanation of Brother McCormick's influence in this community. That is why April first, the twenty-fifth anniversary of his coming to Milton, means so much to us."

Seeing that I was very much interested he continued, "But there is a deeper reason. Behind those twenty-five years is the fact that we know he is one of us. During the war, for instance, the flu brought death into many of our homes. Public funerals were forbidden, but that did not keep Brother McCormick away. Regardless of danger, he went where he was needed, and nobody was buried without a funeral. It's things like that which endear a man to a community."

During the morning others gave me the story of this country pastor whose influence is so remarkable. He is a Hoosier, graduated from Hiram College, son of a Fort Wayne physician. As a young minister he received two calls at the same time. One was to urban Fort Wayne, the other to rural Milton. He chose the country pastorate, and aside from an interval of four years, he has been here ever since.

Here his children grew up. From here they went to college. Here two of them were married. Now the grandchildren are coming back. Here "Mother Mac" and "Brother Mac" have become the pivot of the community. "Mrs. McCormick is such a wonderful helpmate" people say. "She is so friendly and sympathetic and we know she is real."

The Milton church, where the McCormicks live, has about two hundred members. Four out of five of them live on farms. "Brother Mac" also preaches for the Cambridge City church, two miles distant. In both churches he has been elected minister for life.

"Brother Mac" is an unpretentious man. Any suggestion of his success he brushes aside impatiently. "There is nothing to the work here. Any person who settles down to it will get along all right with the people."

*Feature writer, Indianapolis, daughter of E. S. Conner, one of our ministers of honored service.

The Milton Church

After church he paused for a word of encouragement at the door of a parishioner who was very ill. Then the walk led up a hill through the rain-fresh air. Yonder was a lovely old house with a rock garden on the terrace.

"Why did you reject the city for a life work in the country, Mr. McCormick?"

Content was in his face. "I thought it a good place for the children. But there was another reason. The country deserves the best one has. You can't do anything for a church by living there a little while and then moving away. I felt the Savior cares for the country. Don't you think so?"

Brother and Sister Mac in the church garden

Yes, it was like him. In his sermon he had said, "It didn't worry Jesus because his life was confined to three counties. He was letting God's light shine." Even so is God manifest in Milton.

The family gathered in the homey parsonage kitchen while dinner was being prepared.

"Father has a little garden," said Mother. "Last year he raised forty bushels of turnips and a lot of potatoes. It doesn't take much for our food. We give the rest away. That's not big work, but it's friendliness."

"How do you keep the country people interested, Mr. McCormick?"

He dried his hands. "I used to hold services in the schoolhouses. But now we have neighborhood meetings, three a month from November to March. The people assemble in different houses in three neighborhoods within a radius of seven miles from town. We visit for awhile about all sorts of things. At eight-thirty we gather round the piano and sing hymns. They asked for that. Presently I give a little talk about something spiritual. Then I offer a prayer. At nine o'clock I always leave. Forty-eight were there last week."

"Are they your parishioners only?"

"Oh my, no! Anybody in the neighborhood who is interested, comes. You see, when the speculation started our people began losing their farms. Families changed. I worried because people didn't visit any more. I asked one of the ladies to invite her neighbors in. It was a rainy night but thirty-five came. I talked about 'Silver and gold have I none but such as I have give I unto thee.' I spoke of the things we can do that don't cost money. We never have refreshments at these meetings. They cost nothing." Except a good man's heart interest, one noticed.

"We have such nice times," added Mother. "The people say it's their only chance to visit. Every place else they go they have to listen to a program."

A canary in the dining-room window added his song to the bountiful hospitality. Mother smiled. "When Firman, Junior was so little he could barely see above the dining table, the treasurer always sent over the money tied up in a handkerchief. One day we opened it on the table. The quarters and dimes rolled about. Firman Junior said to Father, 'Did you get all that money for preaching yesterday?'

"'Yes.'

"'Well Dad, it wasn't worth it.'" The laughter was joyous.

"Do you make many pastoral calls?" I asked.

"A good many, but I always have a reason," Mr. McCormick answered. "I never go just to be going. I wouldn't know what to say. I go to see my people when they are in need. It is always with a purpose."

"He calls on everybody, regardless of their church," explained Mother.

People send for him. One family needed help with a demented woman. A man wanted to join the church. A Lutheran woman sixteen miles away was dying of cancer. "Brother McCormick, you're the only man who ever seemed my pastor. You remember me as a little girl visiting at the Burtons'?" "Her face shone," he explained. "The Savior was in her room. I told her I wasn't fit to be there." Later he had her funeral. A young man wanted him for his father's funeral, though he belonged to a different church. "The other preachers come and go. You've been here since I was a little boy," was his reason.

"Our people seem like one big family," Mother added. "We have a wonderful fellowship. It's nothing big or grand to talk about—just an everyday experience. When in trouble they want to talk to 'Brother McCormick.'"

A woman from another church came. Her boy had received a life sentence. Would Brother McCormick write to him? "I told him, 'You can be a Christian in prison. Paul was. It doesn't matter what happens to you. It's what you do for others.' I urged him to write his mother what she meant to him. He made her wonderfully happy." Then, laughing, "I have lots of friends in the pen."

(*Continued on page* 22.)

Training Rural Christian Leadership in Japan

By IRA D. CREWDSON*

The Author

FIVE years ago the usual answer to the question, "Can young people be trained to become religious leaders in the rural villages of Japan?" was "No, it can't be done." However, a usefully stubborn minority can be found occasionally even among groups of Christians. In this case there were a few who believed that *it could be done.*

The first Peasant Gospel School in Japan was held in 1929 by Toyohiko Kagawa and Mr. Sugiyama. The inspiration for it came from two sources: the Danish Folk High Schools on the one hand and the dire need of 40,000 unevangelized rural villages on the other. The number of students was limited to fifteen young farmers representing as many different prefectures. They studied three general subjects: the History of Civilization, Rural Sociology, and Bible. The purpose of this first school was to train young men who would return to their villages as Christian leaders. This particular school has continued each year under the leadership of Mr. Sugiyama.

With slight variations similar schools were started throughout the Empire. The chief point of difference was that most of the newer ones gave short-term courses varying in length from three to ten days. By 1930 the number had increased to fourteen and in 1931 this number was more than doubled. And they are still increasing in number. However, it was not until Kenyon L. Butterfield, the rural specialist for the International Missionary Council in America, visited Japan in 1931 that plans for the planting of a rural church on a national scale were crystallized. The culmination of Mr. Butterfield's visit was a conference on Rural Evangelism with representatives of all denominations from all parts of the country present. After his departure Sectional Conferences for Rural Christian Leaders were held and largely attended. Those who still said, "It can't be done" began saying it in whispers.

A generous gift received by Mr. Kagawa from a friend while he was in America enabled him, upon his return to Japan last year, to make plans for a three months' night school for the special training of rural Christian lay leaders. It was a united project carried on by the cooperation of practically all the Protestant bodies at work in Japan. More than 100 enrolled coming from all parts of the country. The plan was to have such a training course at least once each year. At present rural Christian leaders in Japan have a national organization with a full-time secretary working with the Japan National Christian Council.

To discover a real village leader and to give him vision of Christian leadership is perhaps one of the most thrilling experiences of a missionary. A little investigation will usually reveal the fact that the Christian idea has been growing within such people for some time. The seed may have been planted in a number of ways. It may have been from a roadside sermon by a missionary in his village, or at a temple festival, or in the park at Cherry Blossom time. It may have been from the reading of a Christian sermon in the newspaper, a personal letter, or a tract or literature sent in reply to his questions concerning religion, by those engaged in Newspaper Evangelism. It may have been an unhurried friendly word from the missionary in passing through the country or on the train or from looking at pictures of the Life of Christ shown in the public school.

Close cooperation with such lay leaders in the villages is an invaluable asset to the country missionary. This leader often becomes the "contact man" through whom the whole village is opened to the Christian teaching. He can arrange for introductions, for local meetings in his home or that of a friend, for a gospel school, and for public meetings where the welfare of the whole village can be considered from the Christian viewpoint.

*One of the fifty-eight missionaries whose life work has been cut off by the depression. He is now finishing some special work at Yale.

America Faces the Future

ONE of the unpleasant effects of a period of sickness is that it starts the imagination working on oneself and induces introspection. A few points' increase in blood pressure will cause one to feel like he has a bad liver, a jumpy heart, a tricky nervous system, and hardening of the arteries. One is apt at such time to recite his physical distresses to his friends. This is happening with our sick society. As the depression lengthens into the months and years we have begun to examine ourselves. The introspectors are at work to find out what the matter is with these United States. The temptation is to be torpid and pessimistic. There is no golden age just around the corner. The world looks dark and the organism seems very ill.

Dr. Reinhold Niebuhr in his *Moral Man and Immoral Society* makes a thorough job of this social introspection and probes deeply into the problem of social redemption. One reviewer calls it the most pessimistic book of a generation. Dr. Niebuhr countered by pointing out that he had only attempted to make a candid and objective view of our modern social ethics and called himself more realistic than pessimistic. I am compelled to say that the optimism is very much qualified. There are first of all the rational means of social redemption, the work of the sociologist and expert, which Dr. Niebuhr examines as helpful but inadequate. There are the religious resources of social redemption which under the author's critical examination seem illusory. There is the revolutionary method of attaining social justice such as obtained in Russia in which the author seems almost to argue that the end may justify the means. There is the method of political evolution, the method of the Labor party in Great Britain, which is damned with faint praise.

Taken all together, it is no Pollyanna book. If your soul demands gilded skies, don't read Niebuhr. If you have the courage to grapple with the real problems you are likely to appraise this as the most important work in this field since the publication of Dean Inge's *Christian Ethics and Modern Problems.*

A New Deal by Stuart Chase is well designed to enlighten that vast army of economic dumb-bells to which most of us belong. Modern economics is too complicated for the average man and the failure of our business leaders to keep the machine going on an even keel leads us to the question if it is not too complicated for them also. Stuart Chase is the best of our popular economic writers. He begins by squarely challenging the doctrine of free competition, rugged individualism, wherein a man can go out and make all the money he can without let or hindrance. This doctrine is called laissez faire. He shows sixteen ways of getting rich in our modern economic order, each of which is predatory and leads to ultimate disaster. He contends that some type of collectivism is the only way to solve the problem of economic stability. We must manage our money and stabilize its value, curb speculation, balance production and consumption, guarantee to all the people a fair distribution of economic goods, and destroy the vicious business cycles of inflation and depression. This can't be done by the old theory of every man for himself. It might be done by a dictatorship on the one hand or communism on the other but both are undesirable. The only alternative, according to Chase, is in social planning and he suggests a National Planning Board to blue-print our economic life, function as a long-time guide to our national life, to be incorporated within the structure of our governmental framework.

America Faces the Future is a symposium edited by Charles A. Beard with many distinguished contributors placing emphasis on social planning. The most eloquent chapter is entitled "A Planless World" by Dr. Nicholas Murray Butler. James Truslow Adams writes on "The Responsibility of Bankers" which in view of recent disclosures in high places indicates either remarkable intuition or some inside information. Here we have the famous "Swope Plan" for the stabilization of industry and the suggestion of Senator LaFollette for a National Economic Council. This scheme provides for a body of fifteen men similar to the Interstate Commerce Commission or the Supreme Court to study the economic trends and recommend legislation to the President and the Congress. Why not? Why not have an able group of Americans constantly studying the future of our country and by their recommendations be modifying our social thought and political practices? The only way to get political foresight is to put someone at the job of foreseeing.

Lonely America is the forelorn title of Lothrop Stoddard's new publication on our American situation from an international point of view. It is cynicism pure and unadulterated. The author pictures America as isolated and unloved. He is sure that our only safety is in armed might. He sees danger behind every bush. England, Latin America, and Japan are successively pictured as ready to leap upon us. Ridiculous! He does not like the preachers, churches, peace-loving college students, Kellogg Pacts, and World Courts.

C. E. LEMMON, *Columbia, Mo.*

Evangelism in the Small Church

By I. J. CAHILL

THE secretary of agriculture in a recent report said, "American agriculture is not a separate, but an integral part in the world's economic system."

This knit-together world is one. It rises or falls together. There is no spiritual force in the world which fits into such a situation, nothing that builds a real unity of heart among men, but Christianity.

The whole world's supreme need now, even from a social point of view, is the sense of oneness of all men, and the one hope of meeting that need is the gospel of Christ.

In this hour the small church in the large community has its very important part to play in world movements. It deals with supreme issues as truly and as vitally as any Christian group on earth.

And its community is large. With the gas engine supplanting the horse, the community, measured by the length of a one-day haul, is trebled in scope. Other things have conspired to enlarge the extent of the community. Within a single generation have come the daily mail, the rural telephone, the radio, vastly enlarging the area from which it draws its thought and interest. The first-class high school has trained the young to know and to understand very much of this complicated world.

The rural church, facing these new conditions, works in an environment vastly different from that of a generation ago. It may be that we are on the verge of changes as great as those recently undergone, if the back-to-the-land movement timed with the proposed development of water power for farm uses, should indeed usher in the decentralization of industry, as is suggested by some.

A small church is by no means a small affair. It deals with immortal souls of men. It guides, trains, inspires them, holds them to their best. It is a factor in an enterprise charged with remaking the whole world of men, and of bringing to fruition the eternal purpose of God. It is not in small business.

But a small church need not remain small. Indeed, it should not remain so. Until the entire community has been made Christian, growth in numbers is an imperative duty and a mark of effectiveness.

The church seeks to "make it unanimous," to make every person a Christian, every Christian active in work, exemplary in life, vital in interest. This is not a vain hope. During his memorable pastorate at Hiram, Ohio, John E. Pounds succeeded in getting within the walls of the church in a year 95 per cent of all the men, women and children in the township.

A pastor in one of our largest cities keeps a record of church attendance. Of a membership of 1,800 he reports more than 90 per cent at church in each quarter. These are courageous efforts to make it unanimous.

To remain small in the midst of the unwon is to surrender. The trends in American life have been marked toward larger units in church, as in school and factory. It is observed in a study of thousands of communities that a church of less than a hundred members tends to die. To be secure in its tenure of life it must grow. "To him that hath not shall be taken away even that he hath."

The spirit of evangelism, the will to win others, is contagious. There are numbers of winning ways within the reach of any congregation. There are things to do that any group may do and find joy in the doing. Within the power of possession of any group are such attractive things as fellowship in action, worship, teaching, vision. To make these effective requires little beyond intelligent determination.

These meet urgent, universal human needs. There is no church so poor it cannot provide them. Fellowship is one of the great words of the Christian vocabulary. It is one of the great facts of human experience.

(Continued on next page.)

Evangelism in the Small Church

(*Continued from page* 11.)

"Thou shalt not follow a crowd to do evil," was spoken 3,500 years ago. It is a very modern admonition to youth. The hunger for fellowship which it connotes is in all men in all times. The church, any church, can provide this basic soul need if it will. The fellowship of the good, turned to noble achievement, is a tremendous appeal. To fellowship people, to recognize them, to give them a place and a chance to be of use, is a boon beyond appraisal. The church has it in its power to confer this boon.

To provide wholesome and acceptable fellowship the church should be at peace in its own household. There must be no discordant note of self-seeking or strife or friction. In such a friendly atmosphere and in the company of friends, it is easy for the distraught soul to learn to worship and to draw from the experience of worship the comfort, the sense of security, the poise so needed always, and never more needed than now.

In the fellowship of friends it is quite possible to lay hold of the church's great message of truth. A clear grasp of eternal truth is a firm base of conviction on which to build life, to steady action, to strengthen purpose and give it clear direction.

In the friendly fellowship of believers, with a heart enriched by the experience of worshipful communion with the Most High, it is but natural that the soul in the man should catch the divine vision of a world redeemed and glorious; to catch the vision and by it to be lured to joyous and devoted labor for world redemption.

These resources the church has to offer to men—fellowship, worship, truth, vision. Let these be in the hearts of her own people and let them with passionate earnestness manifest the fulness of the joy of them and victory is hers.

The church has a divine commission to make men friendly, and so to lift a burden from the hearts of multitudes struggling hopelessly in a maladjusted world. She may be a veritable angel from heaven in her ministry to young parents, helping them to bring up their children, to make their homes a haven serene in a storm-tossed world. She may fill the minds of men with great Scriptures which live and lift in their hearts until they can no more be ignoble. She may thrill them with her songs and hymns and spiritual songs, with her anthems and oratorios borrowed from angel choirs. These ministries are in her hands daily. Could that of angels be more glorious?

With such power and resources in her possession the small church should glory in the largeness of her mission and her opportunity. In her own radiant life is an irresistible appeal as in her conscious program there is a constant urge to all whom she touches, "Come thou with us and we will do thee good."

The Big Little Church

By WALLACE DUNBAR VINCENT

in "The Presbyterian Advance."

A simple country church it was,
Without pretense or steeple—
Common and plain as it could be,
For plain and common people;
No carpet had the bare board floor
To set th' uncushioned pews on,
And when one trod the aisle you knew
He had his Sunday shoes on.

No stained-glass windows split the sun
To rainbow rays a-glitter,
No mighty organ rumbled chords
To set our hearts a-twitter;
The light streamed in through dusty panes
With poverty's confession—
The wheezy little organ did
But deepen the impression.

No burst of rousing eloquence
On theologic themes
Would ever echo from those walls
Or shake those aged beams;
The parson preached on subjects old
As Adam, Noah and Moses—
No microphone invited him
Whose path had known no roses.

But, in the tiny vestibule
Was always someone cheery
To greet me with, "Good morning, friend!"
Balm to my spirits weary;
And, as I walked adown the aisle,
Someone was sure to beckon,
And whisper, "Won't you sit with us?
We've lots of room, I reckon."

And though the hymn books were but few,
I never had to seek one—
'Twas handed me e'en if from pews
Afar they must bespeak one;
And when the parson prayed, he talked
To God—not to us mortals—
A state of things I've sometimes failed
To find past marble portals.

And when I pondered o'er the thought—
"Why was that wee church blest
With pow'r to cheer the saddened soul
And bring the weary rest?"
This answer came: A church is strong
Or weak in all its parts,
Exactly in proportion to
Its roll of loving hearts!

The Lady-of-the-Books And Her Successor

The Lady-of-the-Books

MRS. TERRY KING is about to retire from a service of extraordinary breadth and usefulness. As the youngest member of the state board of the woman's missionary societies of Texas, it was not long until Mrs. King's interest and ability led to her election as vice-president and later as acting president. In 1912 she was elected corresponding secretary of the state of Texas, thus becoming a member of the national board of the Christian Woman's Board of Missions, which position she held until 1922. From 1918 on she was regional secretary for the states of Arkansas, Louisiana and Texas.

Mrs. King was a prime mover in the establishment of Jarvis Christian College at Hawkins, Texas, an enterprise which was none too popular at that time in the South, but has now come to be the joy and pride of Texas Disciples. Another project in which she was vitally interested and toward which she bent her energies as she went in and out among the women of Texas, was the establishment of the Mexican Christian Institute at San Antonio. Through her efforts many sizable gifts were made to these causes.

In searching for someone to have charge of the literature of the United Christian Missionary Society and to promote the reading of missionary books among the constituency, it was natural that the society should turn to Mrs. Terry King, a cultured Southern woman, widely and favorably known and conversant with the best in missionary and other literature.

Through her untiring efforts the book booth at national and state conventions has come to be one of the busiest places at these gatherings. "What book would you advise for a ten-year-old boy?" "Would this be a good book to create an interest in missions?" "What would be appropriate for a Christmas present?" are only a few of the questions propounded to this "Lady-of-the-books." Upon one occasion a woman inquired, "Have you Silken Pantaloons?" She meant *Trousers of Taffeta.* A letter contained a sample of a particular shade of blue, with the request that "An Honorable Japanese Fan" of that hue be sent. The writer had thought *An Honorable Japanese Fan* was a fan instead of a book.

Mrs. King's presentation of books in the few minutes allowed in conferences and conventions always whetted the appetite for more and served to augment the crowd around the book booth. It is safe to say that Mrs. King has read more missionary and devotional books than anyone in our ranks.

With the coming of the first of May Mrs. King relinquishes her post and retires to private life, after giving almost thirty years of devoted service.

Her Successor

And now comes Miss Martha Gibson, fresh from Japan, where she had charge of the women's evangelistic work at Fukushima, the only worker of the kind in a city of 40,000 people, until her return to this country on furlough.

Miss Gibson is the daughter of Dr. and Mrs. George H. Gibson of St. Louis, Missouri. She is a twin sister of Mrs. Harriet Gibson Vissering, who served as a missionary to India. Together these girls planned to be missionaries to Japan, and inseparable, they graduated from William Woods College, receiving the A.A. degree, and A.B. from Washington University, and then entered the College of Missions. Miss Gibson visited her sister in India and has traveled in many other countries of the world.

The Unknown Minister to His Wife

WE HAVE so nearly realized the ideal, "The twain shall become one," that it is difficult to write objectively of your special part in our united life and work. It is only by going back to the prehistoric period before we were married, and even before I decided that I could not live without you, that I can begin to speak in a detached way. Looking forward also, I realize that some day, in the natural order, you and I shall be separated by death. Stretching between our marriage and the break, not the end, of our union in death, there is, as a recent writer has said, an inner core of our being where every soul must exist alone. From time to time this, my inner self, has tried to voice its appreciation, its adoration of you, on birthdays, anniversaries and other special occasions. Now another anniversary in which all ministers of our fellowship are concerned moves me to set out more fully my debt to you and my concern for you.

When I asked you to marry me, neither of us realized a fraction of what that would involve through the years. Often I have wondered whether I would have dared to propose if I could have lifted the veil of the future and realized what you would need to endure with and for me. But every time that question has arisen I have realized that, in the natural and divine order, your life as well as mine has been fulfilled in our union. And all your toil, suffering and sacrifice have been so strangely steeped in love that you have even found satisfaction in them. So I attempt no further analysis but simply try to intimate a little of all you have meant to me. It would take a large book and the genius of a Browning to tell the full story.

You have been health to my body, vision to my mind, courage to my spirit and wings to my soul. By your gentle influence you have tamed my strength to tenderness. By your winsome smile and manifold thoughtfulness for everyone you have bound innumerable friends to me. While bearing and rearing our children, and at the same time making our home a haven of rest and cheer for all who entered its door, you have carried untold blessings into countless other homes in every community where we have lived. In addition to all of this, with marvelous tact, talent and modesty you have carried and declined manifold responsibilities in the organized life and work of the church. "Many daughters have done worthily, but thou excellest them all."

Again and again, just when your warm and loyal affections were knit into the life of a church and community it has seemed necessary to tear up and move elsewhere, maybe to a distant state. We had built a home that had to be sacrificed. Our children had formed priceless friendships that had to be abandoned. You have found that the proverb, "Three moves are equal to a fire," is adequate only for furniture and household goods. A fire not only leaves us our friends but even binds them more closely to us, and its financial loss can be covered by insurance. And yet you have never reminded me of the lovely and permanent home some other suitor could have provided for you—did indeed provide for the woman he married.

The practical good sense with which you have made our limited income cover our living and recoup the losses of our moves, while putting from 10 to 20 per cent into the church treasury and charity, has made you realize that my work and our income will end at a comparatively early age, if not even earlier by death or premature disability. But the success of the work has always been put above savings. Again and again you have let me sacrifice my life insurance for moving expenses, for sickness, for our children's education.

You cannot know what a satisfaction it is to me at last to have found a protection for you that cannot be taken away or lost. April first completed two years during which you have been safeguarded by the Pension Plan for ministers and missionaries of our churches. Thirty of my fellow ministers have died during this time and their widows have immediately received as much as a thousand dollars each, and then a monthly pension with additional allowances for minor children. With the remnant of my life insurance that is still in force, this will save you from want. Better still it will prevent your feeling forsaken and forgotten by the brotherhood for which together we have poured out our lives.

Of course you and I are not indulging in an idle dream of Utopia, but we know that the love in which Jesus lived and died is the only rule for human relations, the only standard of right. We are staking our lives on the conviction that the way of Christ will eventually prevail.

Brooding With His Back to Christ

His Morale Was Ailing, But He Turned 'Round

By W. A. SHULLENBERGER*

W. A. Shullenberger

THE Great Change came on a Lord's Day morning. And not a bit too soon to save the man! The ardent fires of warm zeal were beginning to pale. Days that once invariably came with bright dawns of anticipation had now faded until they had become a succession of heavy experiences, monotonous, gray, somber. The man had come, at last, to sit with his head in his hands. His horizon was an ingrowing gloom. He was not very far from being dejected, disconsolate, despairing. And what chance is there for anyone whose once clear lyric has curdled into the dirge, and whose mental imagery shrouds itself in lamentations? The answer is—"None." Such an one is helpless among men: he is impossible with God.

It was obviously an emergency case. The initial step toward recovery must be an effort to free the victim from the tyranny of the obsession. That fearful hypnosis of attending ills, of impotence to stay impending disaster, of fearing that the objects of one's heart's desire are dropping steadily unto doom, must be broken. His gaze must be lifted: his attention fastened upon something else. There must be restored the consciousness of sovereign personality. To that end, let some Voice, old and familiar and loved, yet strangely new, speak his release. That was exactly what happened. Gently insinuating itself into his confused mind, inserting itself in his paralyzed will, the Commanding Presence spoke. And wonder of wonders! the man heard. He *turned 'round.* Then he saw. He must have felt like another man of whom we have read, loosed of grave-clothes and let go. He shook himself to realize his surprise. The will to live entered his being. His every sense thrilled again. And Faith (that most supple sixth sense) hastened quickly to relight that old-time fire fast ebbing to embers and ashes.

So far this has been biography. For want of better title, let us call it "The Strange Case of John." Yet we know him better than we admit. Separated from us by long reaches of time, nevertheless, by attitude of mind and by posture of soul he is nearer than blood-brother. It is a case where the content of his biography might easily become autobiography for thousands today. Let us hear his story:

"I, John, your brother, and who share with you in the tribulation and kingship and endurance of Jesus, found myself prisoner in the isle of Patmos for the sake of the message of God and the testimony of Jesus. The going had been very hard. I had seen the pagan power and pagan life lash out against Christianity and the Church. I knew I was the last of the Twelve to live. Numbers of times lately I had been recounting to myself how friends, loved more than life, had fallen martyr to an ugly world: some by the sword, some by crucifixion, others by ways as hard. The Church began to seem so little. It was helplessly smothered like an unwanted infant. Jesus seemed to have faded to almost an apparition since the ascension. More calamities were littered about me in daily existence than I could count. I fell despondent. I began to brood. Several times, of late, my lips had begun to whisper the Baptist's question—'Art Thou really the One who was to come?' Somehow I could not shake my horrid plight. I thought only infrequently of Jesus' power. My spirit seemed dead.

"Then the thing happened. On the Lord's Day I went and worshiped. I heard a voice behind me. *And I turned,* and saw in the midst of seven golden lamps (which were the churches) One like unto a man. And He laid His right hand upon me, saying, 'Do not be afraid. I am the First and the Last, the Ever-living. I died, and I am alive for ever and ever. I am Jesus, and I hold the keys of the Grave and the Place of Death! What you see write in a book and send to the

*Minister, Central Christian Church, Indianapolis.

Churches!' And then it was, as under a great wakening light, I realized *I had been brooding with my back to Christ.*"

Lord, Release Us From Brooding—Turn Us 'Round

God knows the need of such a gospel and the value of it! The drag of life and the drive of life nearly submerge us in tasks and troubles. And so, *facing our problems,* the danger is that we shall *forget our Christ.* All of us sometime or another seem so placed that our backs are turned toward the best that heaven and earth hold for us. In such hours there is salvation by turning 'round.

—Courtesy Art Institute of Chicago.

". . . loving faces cloud-like enfolding them"

Bayard Taylor has a poem about the English soldiers, their backs to the wall in the Crimean War. There in the trenches, under the guns of death, keeping rendezvous with mud and squalor, disease and deprivation, they gathered each evening to sing "Annie Laurie." Each longing heart recalled a different name, each fond memory a different face. Yet each shadow of some fair feminine form cleft the awful gloom and bequeathed sanity. So it was, said Professor Lawrence of Washington, D. C., when leading the singing of the men in Sing Sing Prison. Upon the screen were thrown the music and words of "Sweet Adeline." En masse the men sang and applauded, and kept applauding until the slide was brought back three times. Said he, the secret was that somewhere from the past each man summoned by imperative memory a mother, sister, wife, sweetheart. Gray walls gave way to patient, loving faces cloud-like enfolding them. And when McCall went to France to commence his mission rescue work, knowing no French but "I love you" and "God loves you," people turned with startled surprise to find that the eternal sunshine of divine remembrance could fall on the scarred domain of mistreated human life.

Brooding with our own backs to Christ, it is high time for us to hear the Voice *behind* us. If we *turn to see,* God will send our eyes in the right direction. Just as we are so tremendously engrossed in speculating about leagues for peace, regeneration of politics, perfected economic systems, and how we are going to get out of physical and material dilemmas, so was John engrossed in brooding over the terrible state of morals, paganism, politics, and the recklessness of kings. But the Lord said, "John, that's not the place to concentrate your thought. Consider these seven little struggling churches. Christ is in the midst of them." To the Christian, the important thing is to realize that in, and among the *churches*—the actual churches—Christ is standing. Let newspapers discuss what they will: let paid and prejudiced apostles of all sorts of propaganda din our ears with clamant jargon; let congresses and conferences convene and adjourn. All well and good, but what will be substantial in their findings will be but the measure of leaven of Christ in the heavy meal of earth. For the *Christian,* the *Church* is the strategic point. What is prayed in the chapel; what is witnessed to in the mission house; what is taught in the classroom; what is preached in the sanctuary—that counts. One like unto the Son of Man is in and among the churches. The only reason we have not seen Him is that we have been brooding with our backs His way.

I say, it is He that counts. Who does not know that when Jesus was presented in the temple, at eight days of age, the talk of the whole world was of the emperor and politics and revolutions and rebellions, yet the center of all history is there where Mary is presenting that eight-day-old child to God. It is the word in his behalf, or the word of respect for him that tells. From the day the good bishop put his hand on Coleridge Patterson's curly head and said to his mother, "Give me Coley for Christ," Patterson's life turned toward the Son of Palestine who led him wondrously and heroically to missionary conquest. And did not Washington say that his day of greater horizons began with the time his father said, "George, the boy that respects and honors God will receive all the rewards and honors God may have"?

Hear—Turn—See!

Blessed be the Christian's Lord's Days! For us, they are the days when God speaks; and we hear, turn and see. No longer need we brood with our backs to Christ. The Lord's Day comes every week and the doors of the churches are open to all that need him. We too would see Jesus! Life with him has color and meaning and objective. In the churches and through the churches we shall find him. Like John let us also turn from our brooding and see Jesus among the churches on the Lord's Day.

Missionaries As Self-Multipliers

By LEWIS S. C. SMYTHE*

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Giving famine refugee women employment and teaching them how to make a living in the future

WHEN you see a group of shivering ricksha coolies waiting for a "fare" in the pouring rain or driving snow with no more protection than a piece of cotton cloth, you agree with the man who said that ricksha coolies are the most miserable of all men in China. In Nantungchow on a corner near where our missionaries lived these poor men were accustomed to stand. With the help of Chinese Christians in the Community Welfare Association the missionaries built a ricksha shelter—a sloping roof supported by posts—into which the ricksha men could step while waiting for a run and thus be protected from the worst of the weather. The funds raised were only enough to build one such shelter. But within a few weeks the city government authorities erected three others in other parts of the city. Multiplication!

A number of years ago a young man with a Masters Degree in engineering, Samuel M. Dean, came to the Presbyterian Mission in Peiping. He started a School of Engineering Practice. With his training he could see many ways in which the small Chinese handicraft shops along his street could improve the methods they were using. He tried to help them, but they replied, "This is not a school affair. It is a business which we learned from our fathers." In order to meet that objection Mr. Dean started a business in connection with his school where his students would make things that would sell on the market at market price without a loss. The workers who had turned down his suggestions when made verbally heard about the success of his business and came to see how he did it. They prided themselves on being able to get away with some of his ideas and methods. His way was good enough to steal! Now that school and business have grown to such an extent that the business has been incorporated under a Chinese company composed of his former students and is now a successful, progressive factory in Peiping. Mr. Dean continues only as an occasional adviser. Nearly every time he goes over to the factory he finds them making something new. His former students have not only learned to do what he showed them, but have also learned how to invent new machines. His school continues to teach architectural engineering and for the final examination the students are asked to go out and build a modern reeinforced concrete building! When they can do that they are builders, and the purpose of his school is to produce builders.

Two years ago we were studying the silk weavers in Nanking who weave a heavy black satin and beautiful tapestry on old-fashioned hand looms. Because of the popularity of Western styles the satin market was rapidly declining and throwing thousands of weavers out of work and causing many weaving shops to close. When we asked them what was the trouble they said that people were buying foreign woolen cloth instead of satin. We asked them, "Why don't you weave wool?" They said, "There is no way." We were inclined to laugh at their conservatism. This last year the National Christian Council of China sent Professor J. B. Tayler of Yenching University to Europe and England to study the hand weaving in wool in order to find a way in which it could be introduced into China by Christian Missions. He brought back model hand machines. We in Nanking are experimenting with a modification of the silk loom in order to adapt it to wool weaving. Now that we see the difficulties involved we are not so ready to laugh! Our idea is to organize cooperatives composed of small weavers and in that way improve their condition. If we are going to teach people to live the Christian life or to do specific tasks, we need to experiment so as to find out how it can best be done in the conditions under which they live: Show them how and not just tell them.

Over a hundred years ago Robert Morrison started the Anglo-Chinese College. Most missions founded elementary schools, high schools and colleges after the middle of the last century. During the 1890's Timothy Richard was working in Shansi (until recently

*Missionary to Nanking, China, under the U. C. M. S.

the "Model Province") in order to start a university in cooperation with the provincial authorities. It was about the year 1900 that Government universities were started in China. When one of these, Southeastern (now Central) University, was started in Nanking, most of its leading personnel were graduates of the University of Nanking (a union mission institution in which the Disciples cooperate). In its agricultural college it followed the same lines of work as were already being carried on at the mission university, while in its study of political science and economics it confined its teaching to Western developments and it was a missionary who first suggested that they develop Chinese materials for these courses. The striking thing is that the whole of present-day Chinese higher education, government as well as mission, is on the Western pattern with some courses in Chinese subjects. This is by no means entirely due to Christian missions, because many non-Christian Chinese have studied in Western universities. However, Christian missions were the first to start the modern type of education in China and it was not until sixty years after Morrison started his college that the first Chinese student went to the West to study.

One of the posters of the National Christian Council, used in their Five-Year Program, one aspect of which is the Christianizing of the home. The poster is pictorially self-explanatory. The light from the home shows itself in loving self-denial, virtue, education, sanitation, education of the women, worship in the home, marriage bond held sacred, cooperation in work, economy.

All the famous literature of China was written in a concise and difficult literary style called "Wenli." The scholar class disdained any use of the vernacular for literary purposes. But the early missionaries decided that if they were going to reach the masses of China they would have to use the vernacular for translating the Bible and by 1856 this had been done. This gave the common people of China one of the world's greatest classics in the same language that they spoke every day. Much of the literature produced by the Christian movement in China was also written in this language of the people. About 1915 some modern Chinese scholars, Dr. Hu Shih and Ch'en Tu-hsiu, started a movement to do all writing in the vernacular, or "Pei Hua." That movement has been called the "Literary Revolution." Now all newspapers, magazines, books and scientific works are written in the spoken language of the people.

Much the same story could be told concerning flood control, hospitals, medical and public health work, community welfare associations, social service and, most of all, of the building of Christian character. Recently Dr. Francis C. M. Wei, president of Central China College, said that while the Protestant Christian movement in China was only one-tenth of one per cent of the population it was the biggest present-day movement in China. It exerts an influence out of all proportion to its size. Christians hold positions of influence in the Government, and in educational, medical and economic institutions. The most significant thing is that the non-Christians expect all Christians to live a better life than others in the community. That reputation is our greatest reward for efforts in the past and one of our greatest challenges to better life and work.

The Christian Mission and Other Faiths

By CLARENCE H. HAMILTON*

COOPERATIVE quest; not hostility or indifference. That is the relation between Christianity and non-Christian religions for the future, according to *Re-Thinking Missions*. All religions are in some sense ways to God, despite numerous errors and much "vagrant imagination." Time was when this fact was overlooked. They were all false; Christianity alone is all true. They have blighted the East; Christianity has saved the West. They must pass; Christianity will take their place. So reasoned the early missionary and encouraged his converts to renounce completely ideas and usages based on the old religions. He studied "'heathen religions" chiefly to expose their inadequacies. The Laymen's Report goes on to show that time and world changes make a difference with this attitude. Acids of the critical scientific temper are eating away nonessential irrelevancies in all historic religious structures, Christianity not excepted. Anti-religious, secularist tendencies everywhere challenge all faiths to state the case for religion today. Hence reforms, and the demand for the removal of abuses in Hinduism, Islam and Buddhism, compelling them to explore and restate their very best insights. Hence a world-wide issue confronts the religions. Each must stand upon "the common ground of all religion." In this Christianity is aligned with rather than opposed to the other systems for spiritual guidance. There is, therefore, "the necessity that the modern mission make a positive effort, first of all to know and to understand the religions around it, then to recognize and associate itself with whatever kindred elements there are in them."

THE roving searchlight of the Laymen's Inquiry casts here a far-reaching beam, so far indeed that attention is likely to fall upon the intermediate terrain illuminated than upon the distant goal. To many the suggestion that the missionary should seek to know and to understand the surrounding religions may seem at first a commonplace. Have not missionaries from the beginning turned their attention to the languages and sacred books of the great religions? Is not the science of Comparative Religion indebted to the vast labors of missionary scholars for some of its most important materials? Do not all missionaries become familiar with temples, priests, rites, ceremonies and practices in the lands to which they go? Who of them can escape friendly converse with Hindus in India, Shintoists in Japan, Mohammedans in various lands and Buddhists in China? Dr. Macklin was a well-known and welcome guest in all the great monasteries in and about Nanking. Learned abbots were equally rejoiced to discourse with him of Buddhistic metaphysics, their physical ills or the best methods of raising bees. If, with devastating humor, he criticized their lazy priests, the unproductive expensiveness of their ornate ceremonials, their subtle intellectual realm of "non sense," they took it with the same good humor and admitted that Christianity was probably a more practical religion for common folk, though they insisted that the aspirations of lofty souls can find satisfaction in Buddhism alone. Our other missionaries have had their experiences in like case. The Christian mission has not been ignorant of or out of touch with representatives of other faiths.

REFLECTION must not stop at this level, however, or we miss the purport of the commissioners' statement. While it is true that missionaries have learned much concerning traditional forms and teachings of the non-Christian religions there has been little sustained effort to detect the essential religious meanings of these faiths and to consider in all seriousness whether in restated form they may not present something of universal validity. Reasons for this are not far to seek. The earliest generation of missionaries, as the Inquiry points out, was more concerned to refute than to appreciate other religions. Later generations came to recognize that some values were doubtless present in the old religions. But absorbing cares with new-rising churches, schools and hospitals of a growing Christian movement left no leisure for the arduous task of sifting the immense structures of tradition. Scholars were few and far between who attempted to master the intricate subtleties of intellectual statement. As to ritual, one could gaze upon its performance and note down all the acts without being any wiser as to its real significance for the worshipers. Here and there individual missionaries did attempt to pierce the veil of inner meaning. We recall the names of Farquhar in India, Richard and Soothill in China, Lloyd and Armstrong in Japan, all of whom did notable work in expounding Eastern religious thought to the West. They were august peaks

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—but against a lonely sky. Further, their work was largely an exposition of traditional statement because the old religions were as yet unaffected by modern culture. Only by long inference could they guess what the essence of a non-Christian religion might be to an alert adherent in the modern world.

THE fact of the matter is that no Westerner is in a position to say just what the essence of an Oriental religion will turn out to be as it encounters the stress of our common interrelated culture of today. The non-Christian religions are only at the beginning of a refining process and it must be the reactions of Oriental personalities that will determine the result. When old mythologies and magic acts dissolve under the inroads of scientific education, to what will the Mohammedan, Hindu or Buddhist cling as his most enduring insight? When nontheistic humanism and social nonreligion present their alternatives for gods and temples, prayers and sacrifices, what convictions of permanent worth will rise from the depths of these historic faiths? The religious Oriental is entering inevitably the common discourse of technological civilization. He, too, is learning the language of scientific discovery, international wars and economic maladjustment. Like the Occidental Christian he is asking himself: "What inner truth of my religious heritage can light the path of modern man?" It is a creative situation. Mere repetition of old sayings will not do. The answers must be given out of the travail of reformers bringing fresh messages for the times. It is the utterances of men like Gandhi and Radhakrishnan, T'ai Hsü and Hu Shih, D. T. Suzuki and Dr. Anesaki that bring forth new and significant restatement. It is to quarters such as these that we must look for the "kindred elements" with which the Report asks the Christian movement to associate itself.

For association with the non-Christian religions is not figured by the report as merely a cooperation of independent organizations in forms of social work. Working together in famine, flood, earthquake or other social relief is possible and at times practiced. It may be conceived after the analogy of denominational participation in community enterprises in America. But the Laymen's proposal runs deeper. "The relation between religions must take increasingly hereafter the form of a common search for truth." Let earnest religious men of all faiths sit down together and in full mutual respect discuss their great common theme, the way of moral and spiritual guidance for modern man. Let them seek sympathetically to understand each other. Let them exchange their best and finest insights. Out of that give-and-take on the level of their deepest interest there may arise some new vision, *new to all of them,* which shall be a creative discovery, "the birth of an idea which shall stir and strengthen religion in the race."

IS SUCH a thing possible? Yes, more possible than we missionaries have realized in the past. The Report cites tentative beginnings of such interchanges. The ashrams of Gandhi, Tagore and E. Stanley Jones in India, experiments with inter-religious groups by C. B. Olds in Japan, all indicate a new tendency in religious search. In China Dr. Karl Reichelt has demonstrated that it is possible to conduct an institution in which Buddhists and Christians may meet in natural, friendly ways, studying and discussing together the deepest ideas of religion. The times are ripe and growing conditions will make these types of procedure even more spontaneous. Sensitive souls cannot but feel their kinship before the common problem of modern life. The lesson for us is that in the future ways should be more consciously provided that kinship may find mutually helpful expression. Science and the fierce demands of unprecedented transitions are exposing the ineptitudes of traditional forms in every faith. But those in whom is found the spark of genuine religious insight may, by more adequate association, strengthen each other across all barriers to the common good of man's higher life.

The Quest

(Psalm XLII)

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God:
My tears have been my meat day and night,
While they continually say unto me, Where is thy God?
These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.

Listening In On the World

By JAMES A. CRAIN

Secretary Board of Temperance and Social Welfare

Dangerous Dirigibles

THE airship "Akron" is down at sea with 74 lives lost! Washington, where these lines are written, was awakened early this morning by the excited newsboys bringing tidings of the great disaster to the Capital City so vitally affected by the tragedy. From here yesterday afternoon Admiral Moffatt, chief of the naval acronautical bureau motored to Lakehurst to board the ship for the fatal trip. A storm accompanied by considerable electrical display played over this section of the country last night, but no one dreamed that only a few miles away a great airship and its crew were going to their death because of it. For it now seems fairly well established that the ship crashed during an electrical storm.

Our experience with the dirigible airship has not been a happy one. It was the experience of this writer to have seen the ill-fated "Roma" shortly after the explosion of her hydrogen tanks at Hampton Roads, Virginia, in 1922, with the loss of thirty-four lives. The "Shenandoah" was destroyed in a *line squall* in eastern Ohio in 1925. Now the "Akron" is gone. It probably marks the end of the American dirigible experiment begun several years ago in connection with the Goodyear-Zeppelin Company, of Akron. Designed primarily for warfare, the dirigible has proved both expensive and dangerous.

Protestant Fascism

Hitler, in control of Germany affairs outdoes Mussolini as a dictator. Guaranteed a victory at the pools by suppressing Socialist and Communist newspapers, arresting the leaders of these parties and carrying their members just prior to the elections, he called the Reichstag together at the Garrison church, Potsdam, after the burning of the Reichstag building. Though, says the League of Nations *Chronicle*, Germany was virtually in a state of siege prior to the election, the Communists held 92 seats when the new parliament assembled. These were promptly unseated by the Nazi majority. Hitler then solemnly proclaimed the end of the Republic and the institution of the Third Reich. The Reichstag voted him dictatorial powers for four years and adjourned. The flag of the Republic was barred and the old imperial flag adopted, adorned by the Nazi swastika. Drunk with power the Hitlerites began a systematic campaign of retaliation upon all Nazi enemies, especially upon Communists, Socialists and Jews.

The German political situation is important because it is a part of the whole European and world political scene. The efforts of Ebert, Stresemann, and others to found a German republic have come to naught largely because other nations of Europe, and particularly France, have consistently refused to revise the Versailles treaty or to reduce their own armaments in conformity with their promises made at the time the treaty was signed.

Hitler's victory quickly changed the face of the European politics. France immediately found herself confronted, not by a helpless and friendless vanquished foe, but by a nation suffering from the sting of defeat and the sense of injustice which had suddenly became a partner in a group of nations with similar types of government and identical aims. Immediately a new balance of power came into being, with Germany, Austria, Hungary and Italy on one side and France, Poland, Czechoslovakia, Yugoslovakia and Rumania on the other. So serious is the situation that Ramsay MacDonald flew to Rome for a conference with Mussolini, out of which came the proposal for a four-power pact to guarantee the peace of Europe for ten years, to be signed by Italy, France, Great Britain and Germany.

Protestants will take note of a meeting of Protestant Nazis assembled in Berlin on April 4th to celebrate the triumph of the Nationalist revolution. Declaring "Race Purity" to be their guiding principle, the assembly formed a new organization to be known as the German Christian Movement. One of the principal speakers of the occasion declared that St. Paul's argument to the Romans relative to equality of all mankind in the sight of God should be applied to things spiritual and to a world beyond and not to the present world in which racial purity is ordained of God. Very appropriately, iron crosses were pinned on the breasts of many of the clergymen present.

Beer Returns

Within forty-eight hours from the time this is written 3.2 beer will be a legal beverage in every state in the Union except those which have laws against its manufacture and sale still on their statute books. The United States has seldom seen as disgraceful a performance as has characterized the drive for the return of beer. The newspapers have featured it *ad nauseum*. Even the *New York Times* gave the major part of pages one and two to beer stories while the hysteria was on. It has been featured in the movies and ballyhooed over the radio. Already brewery advertising is beginning to appear. New York has suggested a celebration of "Brew Year's Eve," while Chicago hotel keepers in alarm asked the breweries to make no deliveries until 9 a.m., April 7th in order to prevent drunken orgies that would adversely affect public sentiment. The brewers, with their accustomed insensitiveness to public opinion, bluntly told the hotel keepers to start selling when they pleased, that they had orders sufficient to keep their trucks going day and night until deliveries were made and that many customers wouldn't get it until 9 a. m. anyway. Yesterday Michigan voted repeal under the drive of a governor who forced an election before the drys could possibly get their forces organized. Wisconsin is voting today under a constitutional convention act that guarantees a wet result. But public opinion is changing. Drys are awakening and there will be a real fight before the necessary thirty-six states are secured by the wets.

Rejuvenation of Drys

What promises to be an epoch-making meeting for the drys was held in Washington on March 7 and 8. In response to a call issued by 750 church leaders a thousand drys met in Calvary Baptist Church, Washington, D. C., under the chairmanship of Bishop Edwin Holt Hughes to study the prohibition situation and to plan to resist repeal. Out of the meeting came the National Prohibition Emergency Committee of Nine, to which all dry organizations have promised to yield leadership in the repeal fight. The Committee has opened headquarters in Washington and is hard at work planning the campaign in every state in the Union. The major strategy will be, of course, to resist repeal in every state. The next step will be to restore state enforcement acts in states where they have been repealed. Another item in the program will be to limit the sale of beer in states where it is permitted by reenacting the old local option laws and as far as possible restricting its sale to wet cities.

Already there has gone a thrill of new life through the whole prohibition movement. No longer are we standing still or slipping backward. The National Prohibition Emergency Committee is under the direction of men and women who have not heretofore been prominent in the movement and wheels are beginning to turn and the machinery to hum. In the words of Colonel John E. Edgerton, temporary chairman of the Committee of Nine, "We are going to beat repeal!"

Mr. McCormick has a remarkable range of acquaintance. He knows everybody. He preaches more funerals than any other man in Wayne County. He has been called to Chicago and Indianapolis to perform wedding ceremonies.

He is a member of the Farm Federation. The school claims him for talks on Armistice Day or Lincoln's birthday. He assists at commencements. Their life permeates the community.

Tendrils from the Milton church reach into many hearts. An Indianapolis man landscaped an attractive garden back of the parsonage in memory of his wife's people who once lived in Milton. Some of the heaviest givers are not members. The church burned a few years ago. Before the fire was out a friend gave $100. Another wired, "Don't worry, Mac. I'm sending $100." Eight thousand dollars for the rebuilding were given by nonmembers.

The church itself paid its building debt in spite of the severe handicaps its farmer members were suffering. No wonder it is said, "The people here would do anything for this church. It is the apple of their eye."

Nor is it strange that it has no debt today. "We have poverty," Mr. McCormick explained, "but the church always has enough money. I don't understand it. I would preach for them whether they could pay me or not. I won't take what they need. We'll live within the salary that comes in. I don't ask them for anything. But the money comes. You can't make a sacrifice. The Lord does more for you than you can do for him. Once when I was cutting grass this thought swept over me and I just stopped and said, 'Lord, how do you do it?' "

Mr. McCormick feels that the church ought to inspire people and give them the right spirit. "Not for a thousand dollars," would he have it dominate. "I always tell them they are not good Christians unless they get into everything in the community and do the best they know." His teaching flows unseen through the Farm Federation, the P. T. A., the Home Economics and 4-H clubs, and even through local politics.

"Why are so many country churches fading out of the picture?" he was asked.

"Poor locations and too much theological hair-splitting," he replied. "Wherever there is a consolidated school there can be a country church. Country people don't care about denominational lines. We all believe in God Almighty, in Christ, in the Holy Spirit, in sin and salvation, in immortality. That is the broad basis on which we can worship God. That kind of a community church will come. But the one superimposed from without will fail. It must grow out of the heart, naturally."

"What of the little country churches which cannot finance themselves?"

"They must become outposts of a stronger church. One of our Cambridge City elders preaches every other Sunday to such a group. Recently thirty men from his church went out there and held communion. The little church pays what it can. But mostly it is a labor of love."

"What will make the country church of the future a success?"

"Just to live as a Christian where you are and to do all the good you can. The rest of it will take care of itself. It's the Lord's business to make things turn out right. The church gets too selfish. The idea is not to try to build up your church. We preach Christ. As the people get it into their hearts, they grow into it. A man must be patient and not get hard about it. One of our contributors who doesn't belong said, 'Now look here, Brother Mac, I know I ought to behave myself; but I don't see any sense in going down there every Sunday and letting you tell me so,' "

Mr. McCormick believes in fellowship with children. "In a church like this, parents and children should be together. Children ought to see the dignity of communion with gray-haired men around it. They catch the spirit of reverence. My children are devoted to the church. I wouldn't preach if they weren't. If you make a sacrifice to go to church, your children see it and think it's something worth going to."

"Do you have a mid-week service?"

"No. Country people can't be running to meetings all the time. I teach them the communion must *never* be neglected, nor the preaching service, nor the Bible school. I tell them the man who never washes is dirty. A man needs to clean his mind and soul with thoughts about Jesus. I preach plain about that."

"Do you think the time is ripe for a stronger rural church?"

"Oh my, yes! There never has been as great a response to the Christian message as now. It isn't just the depression. People are tired of lawlessness, greed and public outrages. They want something decent and clean. We are in a spiritual rebirth. A wonderful century is ahead."

"What do you think of the attitude that the country does not provide a sufficient field for young men of ability?"

"It's utter nonsense," was the vigorous reply. "Any one person is enough field for any man on earth. That's what I like about Jesus. He spent from ten o'clock in the morning until evening with just two people. This thing of feeling important is too bad. You have to get over it.

"Of course, to be a country preacher you have to give up your reputation. But your satisfaction comes in other ways. If a man can't go to a field unless there's a lot of honor in it, he's not the right kind of a man. Any church, big or little, is important."

And that is Brother Mac—quiet, unpretentious, one of God's good shepherds.

A Half-Century of Missionary Journalism

"The Missionary Tidings" Was Born Fifty Years Ago this Month

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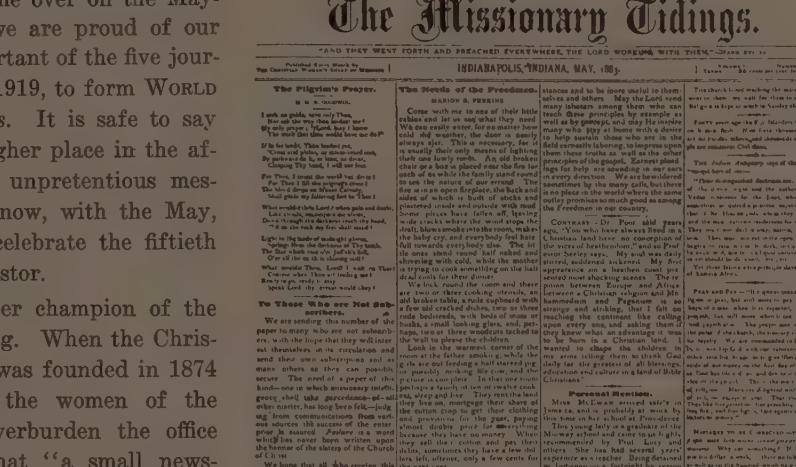
WORLD CALL did not come over on the Mayflower, but nevertheless we are proud of our ancestors. The most important of the five journals which combined in January, 1919, to form WORLD CALL was *The Missionary Tidings*. It is safe to say that no journal has ever had a higher place in the affections of our women than this unpretentious messenger of the Good News. And now, with the May, 1933, issue of WORLD CALL, we celebrate the fiftieth birthday of our distinguished ancestor.

The story of this sturdy pioneer champion of the missionary cause is most interesting. When the Christian Woman's Board of Missions was founded in 1874 it aroused a great stir among the women of the churches. Inquiries began to overburden the office staff. Finally it was decided that "a small newspaper" would cost no more than the numerous answers to letters, and in May, 1883, the first issue of *The Missionary Tidings* was born in Indianapolis. "It was only a little four-page sheet in the beginning but how we loved it!" writes Mrs. Sarah Wallace, one of the founders. In addition to Mrs. Wallace, Mrs. Lizzie A. Moore, Mrs. R. T. Brown and Mrs. Sarah Shortridge participated in launching this new venture. Mrs. Moore was business manager, although her name never appeared as such, because "she, like many others of those days, was more interested in having things done well than in being exploited herself." Mrs. Moore named the new paper, according to Mrs. Wallace.



The Missionary Tidings.

"AND THEY WENT FORTH AND PREACHED EVERYWHERE, THE LORD WORKING WITH THEM."—MARK XVI. 20.

INDIANAPOLIS, INDIANA, MAY, 1883.

The Pilgrim's Prayer.

I ask no guide, save only Thee,
Nor ask the way thou leadest me!
My only prayer 'Lord, may I know
The work that thou would'st have me do?'

If by the touch, Thine kindest part,
Some sad pilgrim, or distressed one,
By patience in Thy hand, or deed,
Clasping Thy hand, I will not fear.

For Thou, I trust the world has drawn
For Thee I fill the pilgrim's throne
The kind of things we Whom Calvary,
Shall guide my faltering feet to Thee!

When weight is the Lord I often pain and dark,
Life's trials, misgivings are strong,
Down through the darkness reach thy hand,
"I am the rock my feet shall stand!

Light in the hands of midnight gloom,
Through them the darkness of Thy hands,
Thy star shall rest on Jud'ah's hill,
Or all or he is to shining will!

What would'st Thou, Lord? I wait on Thee!
Content when Thou art leading me!
Ready to go, ready to stay
Speak Lord thy servant would obey!

To Those Who are Not Subscribers.

We are sending this number of the paper to many to be are not subscribers, with the hope that they will interest themselves in its circulation and send their own subscription and as many others as they can possibly secure. The need of a paper of this kind—one in which missionary intelligence shall take precedence of all other matter, has long been felt,—judging from communications from various sources the success of the enterprise is assured. *Failure* is a word which has never been written upon the banner of the sisters of the Church of Christ.

We hope that all who receive this initial number will find its contents, at so much value that it will awaken additional zeal in their hearts, toward the cause of missions, as well as create a desire to become permanent subscribers. *Read this paper, show it to your friends*, and take the responsibility of acting as agent in your own church and county and send all the names and money you can obtain.

It will not be difficult to secure large clubs for a paper issued at so low a price, where it is understood that all matters of interest in relation to our Home and Foreign Missions will be found in its pages.

The following card was noticed by the Board on its receipt and requests made of other societies to adopt correspondence with them. We know not that the invitation was accepted by one single society but hope that it was. Much good we think can be accomplished by such correspondence, which could be made both pleasurable and profitable to auxiliary societies.

Although dated more than a year since, this card turns up at this time to remind us it deserves more than a passing notice

Millersburg, O., Feb'y 4, '81
Officers of the Millersburg Auxiliary Society,
President, Mrs. A. B. McDonald
Vice-President, Mrs. S. M. Beagle
Recording Sec'y, Mrs. S. P. Wise.
Treasurer, Mrs. R. C. Cunningham.
We invite correspondence from our sister societies."

The Needs of the Freedmen.

MARION D. PERKINS

Come with me in one of their little cabins and let us read what they need We can easily enter, for no matter how cold and weather, the door is nearly always ajar. This is necessary, for it is usually their only means of lighting their one lonely room. An old broken chair or a box is placed near the fire for each of us while the family stand round to see the nature of our errand. The fire is on an open fireplace, the bricks and sides of which is built of sticks and plastered inside and outside with mud. Some pieces have fallen off, leaving wide cracks where the wind stops the draft, blows smoke into the room, makes the baby cry, and everybody feel hate full towards everybody else. The little ones stand round half naked and shivering with cold, while the mother is trying to cook something on the hall of coals for their dinner.

We look round the room and there are two or three cooking utensils, an old broken table, a rude cupboard with a few old cracked dishes, two or three rude benches, the heads of oxen or hides, a small looking glass, and, perhaps, two or three woodcuts tacked to the wall to please the children.

Look in the warmest corner of the room at the father smoking, while the mother is preparing the coarse, poor food, or possibly smiling at his own, and picture a complete. In that one room perhaps a family of ten or eleven eat, sleep and live. They rent the land they live on, mortgage their share of the cotton crop to get their clothing and provisions for the year, paying almost double price for everything because they have no money. When they sell their cotton and pay their debts, sometimes they have a few dollars left, oftener, only a few cents for the next year.

If anything is left it goes for Christmas festivities, or Christmas gifts, too often those of a useless nature, but they must have a good time once a year, at least. Many of them go to church regularly, rent their good resolutions at every opportunity, get happy, and shout themselves home, and return home to live very different from the teachings of the gospel. But we can not judge them too harshly when we look at our imperfect lives.

Their religious letters are many times nearly as ignorant as they are in many of them religion is only a pleasurable excitement. It is emotional. Its value consists in receiving but little, and not in making it strong to control their wrong desires and feelings one in making them pure, holy and in making home a pleasant place for their children. Many of them feel that the invitation was accepted by one single society but hope that it was. Much good we think can be accomplished by such correspondence, which could be made both pleasurable and profitable to auxiliary societies.

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The subscription price was twenty-five cents a year and many were the folk of little faith who believed that that small price was to be the measure of the publication's life. But it thrived! At first it had no office and the papers, books and material had to be carried from place to place as the copy was prepared. Mrs. M. M. B. Goodwin served as editor for one year, Mrs. Shortridge for six years, Miss Lois A. White for nine years, Mrs. Helen E. Moses for six years, Mrs. Anna R. Atwater for four and Mrs. Effie L. Cunningham from 1909 to 1919.

In the course of time *The Missionary Tidings* grew into a magazine of about forty pages, which circulated to 50,000 subscribers. It had for years the largest circulation of any other periodical among the Disciples of Christ. The reason is to be found in the faith which inspired the poem which appeared in the first column of the first issue, the first and last verses of which follow. Its author was Mrs. Goodwin, the editor.

"I ask no guide, save only Thee
Nor ask the way thou leadest me!
My only prayer 'Lord may I know
The work that thou would'st have me do.'

"What would'st Thou, Lord? I wait on Thee!
Content when Thou are leading me!
Ready to go, ready to stay
Speak, Lord, thy servant would obey!"

Our Continuing Progra

We have heard too much of retrenchments. Here the astounding task which still re

A Challenge to All Our Resources

IN THE volume presenting the Laymen's Inquiry into missions after one hundred years, there is a statement that of the mission work "arousing in the observer the perpetual wish for more funds so that it might be done better, there is enough to *bankrupt Christendon.*" So it is of the work still carried on through the United Christian Missionary Society. After all the sacrifices in limiting the work at home and abroad—cutting budgets, closing phases of work, removing workers at home and bringing back missionaries from the distant fields—*there is still enough left to bankrupt our people if we should pour into these areas of opportunity all that is required adequately to meet the need.* On this and following pages is an outline of our continuing program. Its variety and scope is astonishing when thus seen in summarized form. What a mighty challenge it presents!

In the first place, through these days of necessary limitation it has always been the plan to leave intact strong and strategic centers with large undeveloped areas adjoining, which might be used for future expansion. In the second place, the endeavor has been made, where possible, to discontinue work which could be picked up again when a better day arrived. In the third place, the thought has been constantly to do the more limited work better and to plow deeper as our area for cultivation has been narrowed.

Few, if any, missionary societies in the world carry on a more diversified work than that done through the United Society. The constitution sets forth the scope of the work as follows:

"The object of this society shall be to preach the gospel at home and abroad; to maintain missionaries, preachers and teachers in America and other lands; to promote religious education in the churches; to establish and conduct schools, orphanages, hospitals and homes; to pension and support disabled ministers and missionaries and their dependent families; to assist in the erection of churches and other buildings for religious purposes; to disseminate missionary information and encourage missionary and benevolent spirit and effort in the church; to solicit, receive, hold in trust and administer funds for these objects; and to engage in any other form of Christian service that will help to bring in the Kingdom of God, in which his will shall be done as in heaven, so on earth."

Last year the statement was made in *The Christian-Evangelist* that if all the workers at home and abroad, both American and foreign, should pass by you in greeting, allowing each one ten seconds for shaking hands and speaking with you, the process would take more than nine hours. That is, if the procession began some Sunday morning at 9:30, when Sunday school begins, you would still be shaking hands when supper time came at six o'clock! The same would be true today, with only a half hour less time needed. This picture of the long line of workers is just a symbol of the great and important work which challenges us.

What is needed now is loyal support if this great work remains intact. In the last issue of WORLD CALL a message went out sounding the anxious note of extreme danger, if offerings continued to show loss. Since that time has come the bank crisis in America and its attendant limitation everywhere. It will take the high devotion of real discipleship to hold this great enterprise from irretrievable loss just now.

—STEPHEN J. COREY.

Home Missions

IN THIS day of limited budgets perhaps too great emphasis has been placed on *dis*continuing certain enterprises in our Home Mission work. There really remains a great task to carry on and one that challenges our faith, loyalty and consecration. There remains:

First: The work of evangelism. The need is as great as in former years. One-third of our population acknowledges no relationship to any church. The Home Department maintains a superintendent of evangelism. It undertakes to inspire our preachers with a zeal for winning converts to the Christian way of life. It holds conferences and publishes literature, suggests plans and methods, and promotes seasonable and concerted efforts to increase membership in all local churches. In this service it is spending this year $3,000.

Second: Planting churches in strategic centers. We are this year helping 79 such churches grow to self-support. There were 1,766 additions to these small congregations last year. Our present budget for this service is $18,000. We could wisely use $100,000. Not one of these churches is in an "overchurched" community. Each of them aspires to self-support in the near future.

Third: Maintenance of Christian schools. These are for developing Christian character and training for Christian leadership. They are in retarded areas and for underprivileged people. We have five such schools. Two are standardized Junior Colleges and all are standardized Junior High Schools. The facilities are composed of well-trained Christian teachers. Dormi-

# of Kingdom Building

e opening chapter of a comprehensive survey of
To be continued next month.

tory life provides the atmosphere of the Christian home. Two of these schools are in the highlands of the Appalachian Mountains, one at Hazel Green, Kentucky, and one at Livingston, Tennessee. They are needed and greatly appreciated by the people of a widely contiguous territory.

Three of these schools are for Negro youth. They are Mount Beulah College in Mississippi, Jarvis College in Texas, and Piedmont Christian Institute in Virginia.

The faculty members of these five schools total 73. The total enrollment is 815. The total supporting budget is $50,771.

Fourth: Providing institutions and services for particular groups. These are for French, Mexicans, Japanese, Indians and Europeans. They serve populous colonies in Louisiana, Texas, California, Washington and Pennsylvania. In these groups are found a total of 1,948 church members and a constituency of five times that number. Our missionaries total 32. The total annual cost to the United Society is $33,981.

Fifth: Our cooperative work. This is done through the Home Missions Council and The Council of Women for Home Missions. Thus we have fellowship with 27 other Christian bodies. We are learning that by cooperation we are growing into Christian unity. Jointly, religious teachers in Indian schools, work among migrants, and other forms of Christian work, are maintained.

Summary: To do this work under the supervision of the Home Department, the United Christian Missionary Society employs a total of 205 workers and the annual budget requires $135,000.

Including the membership of our mission churches, our schools and institutional faculties and our youth constituencies, the Home Department presents to our brotherhood the asset of 26,000 human lives, with which its Home Mission money is building the Kingdom of God in America. What an opportunity! What a day in which to live! —Grant K. Lewis.

Department of Religious Education

THERE has been no depression in the demands on the service of the department of Religious Education. In fact, during these years of financial decline such demands have increased. Let us look at the activities of the department as it faces the task of the day.

Conferences have just been held with the state boards and commissions of religious education in the following states: Ohio, Illinois, Oklahoma, Colorado, Missouri and Nebraska. In each of these conferences recommendations were made to the headquarters' staff for new materials, programs and field service.

Sixty-six young people's conferences are just in the offing, with the necessity of selecting about 800 faculty members to man them.

Correspondence on the personal problems of the local church schools has never been heavier. The reading of course plans and the accrediting of teachers, as well as the writing of Leadership Training programs and plans, are placing an increasing burden on the shoulders of the staff.

The *ad interim* meeting of the committees of the curriculum committee has just closed and plans were made for the issuing of schedules of lesson materials, Christian Endeavor talks and write-ups, Local Church Service Association pamphlets, course plans, teaching guides, approving of new books, and selection of authors for this next year.

In addition to this, the headquarters' staff is making extended trips into the field in an endeavor to answer the demands of the local church for its service. The fifteen field workers of the department are equally busy. It is impossible in the space permitted to give a picture of the schedules of these workers. However, along with the headquarters' staff, they are planning for fifty-eight self-supporting young people's conferences in the United States; they are asked by their various states and areas to participate in the state conventions and district conventions. There are many demands upon them for attendance upon Leadership Training Schools and one-day institutes in which the local churches of a given district meet and discuss the activities of their local schools; preparation for more effective young people's conferences are made; young people are selected to attend the young people's conferences; teachers selected who will start the process of accreditment. The field workers are asked to attend and take part in all Christian Endeavor and young people's conventions in their various states and areas. They have just closed a great number of mid-year get-togethers and young people's conference meets.

This résumé may appear rather mechanical at the first glance; however, one realizes that every activity of the department of Religious Education is a direct response to some human need registered by the local church. Whatever may be the need, if the department has time to answer it, you will find, on the field ready to respond, a worker of the department of Religious Education.—Virgil A. Sly.

An Obligation and an Opportunity for Christian Home Building

By ETHEL P. HASKELL*

Chinese Christian mother and her babe

IN ONLY a very small per cent of the Chinese homes can one find a Christian background or Christian teachings. In the non-Christian homes the children, instead of learning about the love and helpfulness of Jesus, are filled with superstition and fear of the evil spirits. They are largely governed through the instinct of fear. It is very difficult to penetrate the ignorance and superstition of such a home. Suppose a young Christian woman is married into a home of this type and is blessed with children. What do you think will be the attitude of the family toward her training the children to live Christian lives? In the first place the training may be largely or wholly taken over by the grandmother and she may forbid any direct Christian teaching. If not this, she and other members of the family may thwart the mother's plans and efforts in various ways. The mother's best hope is to endeavor to win the family to Christianity and to use a subtle influence with her children. More than one young mother in alliance with Christ has won in this way.

Many influences are at work for Christ in gaining Christian homes. The story of the beginning of the Christian home of one of our Wuhu church members is very interesting. She was a very devout Buddhist and had in her home one room devoted to idols and idol worship. Although she had been visited by a missionary, the church pastor and his wife who had talked of the Heavenly Father and his Son and their relation to us and our lives, she wasn't greatly impressed. One day her home burned. Later, while they were searching through the débris to rescue any jewelry or other articles that had not been destroyed, she made a vow that if she could not find her idols, if they had not been able to save themselves from the flames, she would turn to the Christians' God. No trace of the idols was found. She kept her vow and when she rebuilt her home the room previously set aside for the worship of idols was converted into a prayer room where she led her family to Christ.

One poor old man whom a few church members helped to establish a small cake-making and selling business was deeply impressed that Christ's love should penetrate to his needs and he became an ardent believer in Christ. He and his wife have been greatly interested in helping their neighbors to share the great happiness that they have received. They invite a group of them in for prayers each evening, and recently, with the assistance of one of the Academy students who is a very earnest, active Christian, he has been teaching members of these households to read after work hours are over. A need for mats to kneel upon was felt because the floor is only a dirt floor, so common in the poorer homes. This poor old couple took the straw from their own bed and made it into mats.

One of our neighbors, formerly a teacher in The Wuhu Academy, was a nominal Christian for many years, that is he was a church member with but little interest in Christianity. He himself says that he was often unkind to his family and spent many evenings gambling. His soul yearned for something that it did not have and about three years ago he was truly born again and since that time has zealously witnessed for Christ. He burned his expensive gambling set of "Mah Jong" and turned his back completely on the old life. His changed attitude in the home won his wife to Christ and together they are training their children in the Christian way of living and giving them the advantages of a Christian home and a Christian school.

As missionaries in such a land, aside from our own individual needs, we have a double impetus for making our homes as Christlike as we can, for our children are so very dependent upon us for what teaching and training we desire them to have; and our neighbors and friends look to our home as an example of what a Christian home should be. Woodrow Wilson said, "If you wish your children to be Christian you must take the trouble to be Christian yourselves." The same is certainly true if one wishes to have a Christian influence upon one's associates.

In addition to setting the right example for the children and holding to Christian standards in all phases of work and play, the missionary parents must give them definite instruction in the Bible. This is easily begun with simple Bible stories and more intensive study developed as the children grow older. It is quite the usual custom in missionary homes to have the children take part in the family worship, including the few moments of thanksgiving at the table before meals. This develops a deeper sense of the reality of religion and a naturalness in taking part in religious services. Our children's attitudes help in making up the sum total of our influence upon the people in whose midst we live.

Chinese friends, students and neighbors, frequently drop in either on business or for a friendly chat; and at times we have groups in for a social hour. Just what impression does the atmosphere of and the relations in the home make upon them?

The hope of China lies in Christian homes. They are being established as young Christians begin their lives together and they are growing out of old homes where the love and teachings of Christ have penetrated. Their development has been facilitated by the establishment of training schools, training classes and mothers' clubs.

Mr. and Mrs. Cheo Shao Chen (Charles Jo), now of Nantungchow. Mr. Cheo was educated in America and has served the church at Wuhu since his return to China. His family has had a fine influence as an example of a Christian home.

*Missionary in Nantungchow, China.

We Find the Huicholes

By LAURENCE GRANGER*

AFTER going over some of the roughest country I had ever traveled by foot or by animal, traversing territory seldom used and little known, climbing for hours over high mountain ranges, down into deep gorges and over inaccessible paths save by the aid of an Indian guide—we finally came to the region where lives the tribe called the Huicholes (Wee-cho-lees).

We found them widely scattered, not as we had expected, living together according to tribal divisions in geographic units, but each family, with certain exceptions, living to itself, a long distance from its neighbors, in some deep canyon almost inaccessible to the ordinary traveler. As we viewed some of these homes from a distance, we were impressed by what appeared to us—the natural barriers in the way to free communication one family with another. Speaking for ourselves, we estimated that a person ignorant of the trails used most by the Indians, would waste nearly a day visiting a single family. As our stay was limited among them, we decided to visit only those places where we heard several families were united into a kind of "rancho."

The huts of these Indians are a queer mixture of types. Some are square, others cone-shaped; most of those used for living quarters are rectangular with "V" shaped roofs. The cone-shaped ones are storage rooms raised from the ground, no doubt as a protection from the wild animals. The walls of homes are made of rough stones cut to shape and are well laid. The roofs are thatched with pine, bamboo and grass. Only one opening is made in the houses, the door. This door is peculiar. Its size is barely large enough for the human body and is raised from the level of the floor about two feet. On some of the houses, directly above the door, is a large stone protruding with some carved figures on its surface. The ones I noticed had on them the figures of deer and two serpents. In size the homes are small, ranging from those 4 x 6 feet to others about 6 x 8 feet in dimension. The height of the walls varies but in general is hardly sufficient for an erect body of ordinary stature.

The Indians in Comostitla revealed the usual restraints on our arrival. They were neither delighted nor displeased at our coming. I was impressed at their apparent indifference. It was early in the morning when we arrived and we found most of them crouched around the fire as the weather was cold. None wore blankets as is so customary among the Mexicans of the country during the cold hours of the morning. The women were dressed in thin one-piece cotton garments; the men usually with breech cloths and a piece of cotton cloth around the shoulders. We found the usual number of half-starved dogs, some chickens and domesticated turkeys (turkeys are wild in this region), a small flock of sheep from the wool of which they make some rough homespun garments, as well as the long, wide belts worn around the waist. After we had settled near them to cook our breakfast, they became more talkative—conversing freely in their own dialect. As we brought things out of our bags for the morning meal they showed great interest and laughed among themselves at the articles we were using. All of those present were delighted with the food we gave them and the small presents. One young brave had several sore boils on his face. I used my first-aid kit then and he proved a very willing patient. The oldest man present was 118 years old, walked around easily, slightly bent and shrunken of body but still had a long flow of black hair which came to the shoulders. He talked pleasantly in broken Spanish, said that he had been in Mexico City many years ago and knew some of the former rulers; believed there were others in the tribe who were older than himself. He was shivering a little from the cold air so I gave him a sweater that Mrs. Granger had knitted for me. He was pleased and sent one of the younger men into a hut for a present to us. He gave me a sheaf of arrows and a bow, then later presented me with a small bowl made from a gourd and painted.

WE CAME the next day to another "rancho." Here we remained for a while, made friends with these Indians and found ourselves a center of interest. From this point many families are reached, for we had been but a little while there when Indians came pouring in from all directions. Before we left there must have been fifty stalwart men present, besides the women. When they saw we had no arms they treated us cordially, joked among themselves about our looks (especially mine) and were interested in everything we showed them. They got a real laugh from the "bridge" I showed them, and demonstrated how it fitted into the mouth. The men were in several degrees of dress; the women were also scantily clothed. A few men had their long hair braided and well kept and they looked clean and intelligent. Some could speak Spanish a little. After we had explained our reason for coming, they were deeply interested, offered to hold a council of all the tribe in that section and listen to our plans for a school. We had to explain that our trip was only a visit of friendship but that we hoped to return again with something definite to present to them. We were impressed deeply by the need and their eagerness for instruction as well as their willingness to cooperate.

We arrived in San Sebastian the same day. This point is not a town of the Indians, but is recognized as the center geographically of the region. Here are the ruins of an old Catholic chapel dated A.D. 1844. There are several huts here but they are not so well built as those we saw the previous day. At this place the Federal Government has started a school. It is under the direction of a Mexican of about fifty years of age. We discovered that he was no teacher, had very little knowledge of school life and was really doing very little for the boys who are here. The conditions here are deplorable. The boys who have been living here with the teacher are a wretched group, unclean, hair unkempt, hardly any clothing on and still as wild as the animals they kill with their bows and arrows. We found that they have been living on field mice and the food the teacher could afford to give them daily. Unfortunately the government had given little attention to this isolated field and knows little of what is going on. The teacher is here with his family. He had some plans for improving the state of the Indians in these parts but is illy fitted for such a work. We believed that his chief interest lay in trading with the Indians as he seems to have taught the boys nothing in a practical way. That night these homeless boys ranging from ten to fourteen years of age, actually clung to us around the fire, shared in whatever we had to eat and displayed an eagerness for games and stories. We felt the social distance sharply that night; they could only speak a few words in Spanish; we could only make signs and play with them in simple ways. We learned from the teacher that these boys are left to run wild after they reach the age of twelve or thirteen. I could not find out if this was the customary treatment of all the boys, but thought it unusual, as great deference was shown to the older members of the tribe.

WE CAME away rather reluctantly as we see little hope of ever doing anything for these people in the near future. The work there would be full of hardships, especially for a woman, but I know of one among us who would gladly go if we sent her to work among them. Here lives a large tribe of pure Indians, almost untouched by outside influences, living still the primitive life, hunting with arrows, worshipping natural phenomena and corrupt elements of early Catholic religious teaching—a forgotten and abandoned race, but proud and independent and still numbering in the thousands. It is now three weeks since my visit there but as I write this, I feel almost an invisible hand reaching out to us as if there was a call we dared not ignore. A part of our Father's family! Who will go? Who will bring to them the glad tidings? Can it be that the church has come to speak but in negative terms these days? The answer is with you and me.

*Missionary at Aguascallientes, Mexico.

Just Another Plate of Curry and Rice

By WALTER G. MENZIES*

INDIA is something more than a foreign country. It may well be called a fantastic country. It is well-nigh impossible to come at a comparison between conditions here and at home. They differ as much as life at sea and at home. India is a mass of contradictions; of sunshine and gloom; of luxury and squalor; of comfort and discomfort. One phase of Indian life you will recall with pleasure, and shrink at the reminiscence of another.

In the West as a rule we begin our conversation with a reference to the weather; you cannot avoid doing so when you come to talk of India, for climatic conditions dominate life here. Granted that in the West there are times on a hot summer day when it becomes very oppressive indoors: but apart from the hills stations in India, from April on until the latter part of September it is always oppressive. For two or three of these months during the year, you live in a bath of perspiration, and you wonder if you will ever know what it is to be cool again. During some of the hot days, figuratively speaking there are six hundred minutes in some Indian hours, and some folks would say, none of them bearable. Add to the heat, the glare of the sun on your eyes, the dust that comes up into your nostrils, the increasing thirst, the perspiration that falls from your brow like icicles, and the flies that are insistent on making friendship with you, and with these discomforts it does not take you long to make up your mind that you are not in your proper element.

Locomotion is now rendered comparatively easy in India by the railways. I have recently made a journey of a little over fourteen hundred miles to and from Pendra Road. It has taken the better part of four days and four nights to make it. On the railways in India there are four classes in which you can travel; first class, in which most of the official class of people travel, then second class, which a large class of Europeans in India make use of, then intermediate class, made use of by a goodly number of missionaries, and third class, which is used by the large majority of Indian people and by a good many missionaries. Some missionaries have often been asked the question, why they travel third class, and they have answered, "because there is no fourth class to travel by."

On the recent journey I made I traveled intermediate class. The carriage I was in, we will call for lack of a better name, a half-saloon carriage. It had a long bench at each side, one bench in the center of the carriage and it had two upper benches that let down at night for upper bunks to sleep on. Of course it is the universal practice in India to carry your bedding about with you; in fact, no one ever leaves home for a single night without his proper complement of quilts or rugs, sheets and pillows, so you see the matter of bedding gives no trouble. When we arrived in India thirty-one years ago all mail and passenger trains stopped at what was then known as "refreshment-room stations." Here meals were served, the guard or the conductor of the train having ordered meals ahead. But changes have come in the unchanging East and on all mail trains now running on the main lines you can have all your meals in the regular dining car attached to the trains. Trains in India travel at the speed of sixteen to twenty-five miles an hour. Some of the mail trains and express trains may exceed somewhat over thirty miles an hour. This of course is quite in keeping with the sentiment of the East, where hurry is against the etiquette of native good manners. On nearly all passenger trains you will find a compartment occupied by what is known as the ice-vendor. In this compartment he carries fruit in its season and iced soda-lemonade as he calls it. There is a great trade goes on at the ice-vendor's compartment during the hot days of the year at every station where the train stops.

On the journey north to the hills, we passed through Benares, which is one of the most sacred centers of Hinduism. The city is built on the banks of the Ganges River which we cross. From the train we see the temple steeples pointing up to the heavens. It is the city of temples. To this sacred place of pilgrimage hundreds of thousands flock yearly. As our train stops at the station, here comes the Brahman's agents bartering for this or that group to come and put up in their temple court resting houses. One has but to look at their faces and hear a sentence or two from their lips to know what rogues and rascals these agents are. Especially are these agents on the lookout for widows. These agents will also scour the villages and towns and find out where the widows are, telling them that if they will go to Benares or other sacred pilgrimago places and serve the priests, and worship the god Krishna, they will go to heaven. These poor ignorant widows are easily persuaded to leave their homes and, as many of them are unhappy in their village homes, they feel it will be better to go and live there in the temple sanctuary and die serving the god, Krishna. Thus it is that many of them go to these places and fall into the snares of the priests. If these widows happen to be young and good looking the holy men, saints of the temple, mendicants who claim to be religious, are all after them, and get them to live in their houses, first as servants, then as mistresses. If these women are unwilling to lead immoral lives, they are told that it is no sin to live thus in the service of the god whom they worship in the temple. When these women get old and displeasing to the men at the temple, they are turned out to shift for them-

Hindu religious mendicants

*Missionary at Pendra Road, India.

selves, ragged, helpless and forsaken by all. The heartless cruelty of men to women in these so-called sacred shrines of Hinduism such as Benares is beyond description. It would seem that in all these pilgrimage places in India, that woman's wrongs are everywhere man's rights. The right to kill in infancy; the right to ruin; the right to coerce; the right to ill-treat. What is wanted in India is an Abraham Lincoln to arise from among India's own sons to rescue Indian womanhood from her slavery, and enact such legislation as would teach her lord and master the instincts of a common humanity. Benares may be beautiful to look at as a city as you row up the river in one of the river gondolas, but knowing what takes place in these temple centers and in the name of their gods, the immoral stench of the place is nauseating.

One word more as we leave the city of Benares in the distance. There in connection with the temples you will find the dancing girl or girls, the professional prostitute and public entertainer. No discredit attaches to her calling. She is considered a necessary adjunct in the temple and in the home. She is a beautiful abomination who has lured thousands, and will lure thousands more to ruin. She is specially educated to play havoc with men's money and morals. It is certainly a salient commentary on the domestic life of the Hindu community that the woman who comes last in our estimation of the sex, comes first in theirs.

"Custom" is a god whom the Hindus worship and that devoutly, for it is their religion. There are customs in India that the law dare not touch which would be considered criminal both in America and in Great Britain. On the statute books are laws inoperative because they are opposed to "custom." It can be truly said that custom is the greatest obstacle to India's civilization and has made India to a large extent incapable of indigenous reform.

Great Need for Teachers in Congo

THESE two letters tell better than I possibly could one of our biggest problems, and our greatest triumph. We wish we had a trained teacher to send to every one of the towns asking for someone; unfortunately we can't do that, but we are doing our very best to get them ready to send out into these difficult places. If we had the men to send (and the money to send them!) we could enter many towns.

Bokungwaenga,
January 20, 1933.

To the Father of Lois Marie (Mr. Hurt):

Why do you treat me so badly? I want a teacher to sit with me. I am sending three soldiers (native police) to bring a teacher and his things. We want a teacher. Send me a teacher, *s'il vous plait*. I, myself, will build a house for him and help the Christians to build their town.

I,
Bote Antoine.
A messenger for the State.

We wish that we had another teacher to send to him, but just now we haven't anyone unless we take a man from another town. As soon as possible, however, we do want a teacher in his end of that long village.

The other letter is from one of the new teachers sent out this year. He had been in school here at the station and was one of our best helpers in the school; the letter was written just after he had reached his outpost, which is several days away from the Mission.

Lolingo, Mbelo,
January 27, 1933.

To my teacher:

I have arrived at Lolingo safely and the Christians received me with great joy. I have already started my work. I have three schools every day. The grown men come early in the morning, at ten o'clock I have the children and three o'clock the women. We are very happy. Tell all of my friends at Mondombe that I have never known such happiness as this which I have found in the work of the Lord.

Greetings in the name of Jesus Christ,
Iyele Samuel.
AMBRA H. HURT.

—Mae Yoho Ward

Alcira of Bolivia

By Mae Yoho Ward

ALCIRA is one of the students in the Instituto Modelo, Buenos Aires, a school for the training of young women for Christian service. Due to war and financial conditions in Bolivia she was not able to return home during this summer vacation and so is staying with us. Her story is a fantastic one.

Alcira is nineteen now (the daughter of a French father and a Bolivian mother), attractive and vivacious. Her early education was received in a Catholic school but in her early teens she came in contact with the Salvation Army and a bit later her cousin came here to Buenos Aires to enter the seminary. During the time he was in school he wrote regularly to this younger cousin and their letters were full of religious discussions. Guillermo graduated from the seminary three years ago, one of the finest young men who has gone out from this institution. The year he graduated, Alcira was sixteen and had already asked her parents' permission to come to Buenos Aires for training but was emphatically refused. That same year an uncle was going to Europe and offered Alcira whatever she wanted as a farewell gift. She asked for a trip to Buenos Aires (about $80). He agreed to give it to her but the parents were decidedly opposed to it. Finally the mother said she would not stand in the way if Alcira felt she was called to Christian service but she would not give her consent. The father left the house angry and did not return until after Alcira had left for Argentina.

On arriving in the city Alcira and her uncle went to the Salvation Army hoping that Alcira could enter the school there, but school was not in session. Then she got in touch with the Instituto and went out to see Miss Fish, then director of the school. Miss Fish thought it possible that she might be given a scholarship but could tell her nothing definite for two months at which time school would open. In the meantime Alcira went to Montivideo to live with some relatives. The summer passed with the mother writing her to come home and so eager was she for Alcira's return that she sent her money with instructions to use it at any time for the trip home.

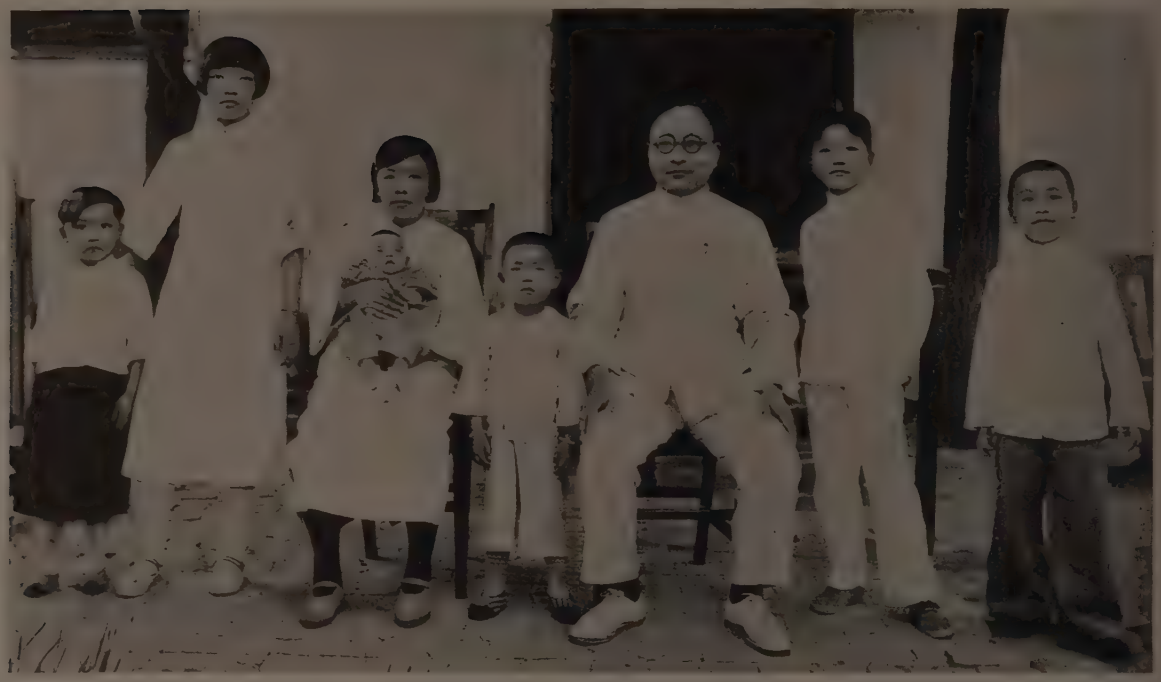
It was almost time for school to open and she had heard nothing from Miss Fish. One afternoon she went up on the roof to pray and in her prayers she said that if no sign came before the following day that God wanted her to do Christian work, then she would use the money her mother had sent and take the night boat for Buenos Aires, which made connection with the weekly train for Bolivia. That evening a letter came from Miss Fish saying that she had been granted a scholarship. She says she was so happy that she sang and danced and acted in such a way that her relatives thought she had gone crazy.

She has completed two years of her training and even yet the Catholics are trying to win her back. Just a couple of weeks ago Mr. Ward went with her to an address which she had received in a letter saying that if she would call at such address she would learn something of supreme importance to her. It was a priest trying to get in touch with her.

It is Alcira's wish to go back to Bolivia to work among the Indians. She says that everything she loves is in Bolivia, and to be there and at the same time have a field for Christian service would be the answer to the dream of her life.

Pastor Peter Cheo and Family

By MRS. C. H. PLOPPER*



THE pastor of our church at Chuchow is Peter Cheo. Before the troubles of 1927 there had always been a missionary family living in the station, but since that time Pastor Cheo has been carrying the burden of the responsibility for planning and decisions usually carried by a missionary. Mr. Cheo is a native of Hunan Province. A little more than twenty years ago while in high school, in Hankow, he decided to take his stand for the Master; shortly after he moved to Wuhu and entered our own school, the Wuhu Academy, and there graduated. From this his active ministry began, first as a teacher in our mission schools for a number of years. At the same time he was superintendent of the Sunday school and constantly in life making his light shine for the One he loved. Then he dropped out of the work for four years; three years of the time he spent in Nanking University and one year in Nanking Theological Seminary, for he had decided that he must be a minister. While in Wuhu he married a Christian girl from a family of high standing. She has been a great strength to the work. They have had six children. The oldest, Hsiang Uuen, is now in the Christian Girls' School starting toward training for service as a doctor. Through the trying days of 1927 and 1928, when soldiers occupied our church and mission property in Chuchow, when there was strong anti-Christian feeling, he held the church together, and even caused it to grow. As an illustration of the deep spiritual life of this man, on a trip to Chuchow we stayed in his home. After supper we noticed a number of the neighbor Christians dropped in, and shortly after there was a prayer meeting led by his fourteen-year-old son. We then learned that each night they had a prayer meeting led by some member of a small class of boys and girls he was teaching. The way these children between the ages of fourteen and sixteen explained the Book of Romans, left no question in our minds as to the training they were receiving. With such a home we can be sure that each of the six children has a life of Christian service ahead. And what a power a Christian family can be in China.

*Missionary at Nanking, China.

Household worship group, Chuchow, China

A Brave Spirit

MISS MURAI has served for nearly fifteen years as woman evangelist in the Akita District, but since all of our women evangelists have been dismissed for lack of funds to pay their salaries, she writes thus to Miss Rose T. Armbruster, who has recently returned from Japan:

"Though I am no longer employed by the Mission as an evangelist, yet I shall continue to serve as woman evangelist until I am called to heaven. Please have no anxiety about me. I am sure this is what God wishes me to do, and luckily my family are not opposed. (They do not insist on her taking up lucrative work.) Having been supported these many years by the brethren in your country, I thank God and them that I can still, in some small way, continue to serve God. Please convey to the brethren and sisters in America my sincere regards. Our church in Tsuruoka (where she lives), with its Sunday school and woman's society, is growing. We hope next year to erect a new building.

"In thinking of the work of our churches here, I often feel that we are growing smaller, our teachers (missionaries) are all leaving us. No longer can we meet with you face to face to talk over our common faith, and I am filled with unutterable sadness. But striving fervently and with earnest prayer we shall go on in faith and do you also ever continue to pray for the Churches of Christ in Japan."

Speaking of Books

Courage That Propels

UNDER this intriguing title the author has assembled fifteen brief chapters dealing with the life within, under titles such as "Sunrise at Midnight," "Faith That Counts," "Conquering Fear," "Prepared for Crises."

He brings a bit of psychological analysis of mental and spiritual conditions, interspersed copiously with citations of incidents and experiences after the manner of the Mardem "Success Books" of yesterday.

Many will find it affording the encouragement that soothes.

I. J. CAHILL.

America on Trial

THE conflict centers about America, represented by a young lad, and the climax comes when America is allowed a century of probation.

Dr. Eastman has dealt with the problems of America in this one-act pageant play through allegorical characters, by having America put on trial for the desertion of friends and ideals. Accusation is brought by injustice, unemployment, poverty, lawlessness and crime. Such friends as banks, industries, and the army and navy, desert in the crisis. It is by the pioneers and the spirit of '76 that America is saved from death.

This new drama uses about forty characters. Its presentation is simple. Entrances and exits are through the audience. Few stage properties are needed. Although many costumes are necessary, notes and illustrations for their preparation are included, and if each member of the cast takes care of his own costume it will be a simple matter.

J. EDWARD MOSELEY.

Improving the Small Church School

THE small church school, which also means to a large extent the rural school, has been greatly neglected in the literature of modern religious education. Nevertheless, the average church school, where the operation of religious education in the Protestant churches actually goes on, is less than 100 in size. Professor Moore has rendered a definite service to these smaller schools by showing them the opportunity they have as educational agencies and by putting at their disposal suggestions regarding their improvement in the light of our best educational knowledge.

The author writes from the point of view of one who has had years of practical supervisory experience with small and rural schools as a field supervisor. His knowledge of the problems of the small school is accurate, first-hand and detailed.

The book is well written. It is admirably adapted to the audience for which it is intended.

WILLIAM CLAYTON BOWER.

I say we ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion or politics, farming, trade, or medicine, they are the message of Christ, the maker of all things, the teacher of all truth.

KINGSLEY.

Christian Unity in Practice and Prophecy

THE one man in the world to write such a book as this has written it. Dr. MacFarland writes of Christian unity as Ulysses wrote Trojan history, "All of which I saw, and much of which I was." As secretary of the Federal Council of the Churches of Christ in America almost from the beginning, the author has been at the center of all that has been going on, and indeed has often been a prominent factor in keeping things going.

The book comes at an opportune moment. The Federal Council, already the greatest and most efficient organization the churches have for united service and fellowship, is now entering upon an enlarged stage of its course. The report of the Laymen's Commission, "Rethinking Missions," has confronted the churches with a new and inescapable challenge for better coordination and unity in their work at home and abroad.

This story of the modern unity movements brings out several important facts. First of all, it reveals that the coming of the Federal Council marks the turning of the trend in American Christianity. From the beginning until then the course had been one of division and re-division. When Washington was inaugurated in 1789 there were twenty-eight separate religious bodies in the United States. When Mr. Hoover was inaugurated there were two hundred and twelve. Until the coming of the movements leading up to the Federal Council there had been almost no general cooperation or fellowship among these bodies. During the last twenty-five years fellowship and cooperation have increased until almost no important Protestant communion stands wholly aloof, or carries on its work without some measure of cooperation with others. The present-day movement for unity marks an epoch in Protestant Christianity.

One is impressed, also, with the change of alignment on the question of unity which has taken place. Twenty-five years ago the larger and more influential denominations were stoutly opposed to unity, federal, cooperative or organic. Today some of these very denominations are most earnest advocates of unity and cooperation. The few bodies, on the other hand, which twenty-five years and fifty years ago were almost lone prophets of unity are now the least vocal in their advocacy and are the furthest aloof in cooperation. Not the least interesting chapter of the book is that which describes the present attitude of the different church bodies.

Most of all one is impressed with the large measure of unity which already existed, and which increasingly exists, and which the modern movements have brought to light. One reader of the book, Dr. Frederick Lynch, writes: "Until I had read this book I had not realized—at least consciously realized—how great a unity there actually had been for two generations, how widely it was finding expression, how rapidly it is growing in our day." What we have in common is vastly more and greater than what divides us.

What of the future? Have we arrived at the end of the movement for unity? Dr. MacFarland says that we are just well started, and that the future will be an enlargement of the past. The goal has not been reached, but the path toward it has been discovered. We are discovering union through experience and developing it through practice. We go ahead from where we are. A Disciple reading this book will be reminded of Thomas Campbell's prophetic *Declaration and Address:* "What is the work of all must be done by all. . . . We would, therefore, with all due deference and submission, call the attention of our brethren to the obvious and important duty of association. Unite with us in the common cause of simple evangelical Christianity. In this glorious cause we are ready to unite with you."

H. C. ARMSTRONG, Secretary,
Christian Unity Association.

Books Reviewed in This Issue

COURAGE THAT PROPELS, G. Ray Jordan. Cokesbury Press, Nashville, Tennessee. $1.00.

AMERICA ON TRIAL, Fred Eastman. Samuel French, Inc., New York. (Royalty $5.)

IMPROVING THE SMALL CHURCH SCHOOL, George Voires Moore. The Bethany Press, St. Louis, Missouri. $1.00.

CHRISTIAN UNITY IN PRACTICE AND PROPHECY, Charles S. MacFarland. The Macmillan Company, New York. $2.75.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The Colleges at Work

Bethany College

HARRY FARBMAN, noted American violinist, gave a recital March 6 at Bethany College, as the fourth number of the college lecture course program. He has toured South America and Europe, and has spent the past few months presenting solo numbers with many of the leading symphony orchestras of this country. His concert was a rare treat for Bethany music lovers.

A personality-rating scale will be used by the personnel department in the future to direct its influence where it can be of most help. Results will be made available to the individuals rated so that they may help to correct their own faults. The scales to be used in this work have been constructed by Professor Forrest H. Kirkpatrick, dean of personnel, and Dr. B. R. Weimer, head of the biology department.

Gamma Sigma Kappa, an honorary academic fraternity with Phi Beta Kappa eligibility requirements, recently came into being at Bethany College. A candidate for membership must maintain a record of a 2.5 average for five semesters before making application for membership. Under this ruling eleven members of the student body were initiated.

College religion and college viewpoints on world affairs were the topics of discussion when 150 representatives of western Pennsylvania and West Virginia colleges met on the Bethany College campus for the annual intercollegiate conference on March 2-5. Forums, group discussions and recreational activities kept the delegates busy throughout the three-day session.

Butler University

Butler University is erecting a thoroughgoing health and recreation program for its entire body—both men and women. There are four elements in this program:

A. Instruction in physiology and hygiene in the college classrooms.

B. Regular medical examination by competent university physicians and nurses.

C. An intermural athletic program reaching all students in the university with corrective, constructive and fun-loving sports under competent direction.

D. Intercollegiate athletics in which outstanding athletes discovered and developed on our own campus will compete for athletic honors and for sheer love of the sports with educational institutions of our own class.

Butler University was recently the host to two outstanding athletic events. The first was the Indiana State High School Basketball Tournament which was held in the Butler field house. Indiana has one of the most complete and far-reaching tournament arrangements of any state in the nation. There were held on three successive week-ends the following contests:

1. Sectional tournaments throughout the state in which some seven hundred high school teams participated. 2. A regional meet in which the winners of the sectional tournament competed for the honor of going to the state tournament. There were sixteen such regional contests. 3. The final tournament in which the sixteen teams competed for the state championship. Butler University has been host to this state tournament ever since the institution was moved to the new campus. It is not unusual for some fifteen thousand people to witness the state tournament.

The second athletic event was the Indoor Relay meet held March 25 with 132 colleges and 436 athletes competing for honors in the various events.

The American Church History Association met at Butler University on March 27, 28. The College of Religion, headed by Dean F. D. Kershner, acted as host to this important gathering.

College of the Bible
Lexington, Kentucky

Dean C. L. Pyatt in writing concerning a series of lectures on preaching given at the College of the Bible by Hugh McLellan says: "We feel that this has been a course of lectures worthy of any institution. So far as I know the Disciples have not had a book on preaching published. These lectures really deserve to appear in print. I heard many lectures on preaching during my study in New England. No series surpassed this one. I think Dr. McLellan's lecture on 'The Intellect and the Emotions' was the finest single lecture on preaching I ever heard. Not only do I believe that these lectures should be published, but I believe that Dr. McLellan would enrich any of our preachers' conferences or conventions by delivering these lectures. The following topics were discussed:

"'The Voice'
"'The Intellect and the Emotions'
"'The Sermon—Its Sources and Structure'
"'Style and Delivery'
"'Habits, Good and Bad'
"'The Pulpit.'"

Cotner College

The March issue of the *Forensic*, magazine of Pi Kappa Delta, national honorary forensic fraternity, contains the first installment of a history of Pi Kappa Delta, and of the ten founders, among whom was Dr. H. O. Pritchard, coach of debate at Cotner 1907-1913. The national records show that seventy-eight persons have been initiated into the Cotner chapter, designated as Nebraska Beta. There are now 148 chapters of this honorary society in as many colleges and universities in the United States and other countries.

Miss Ferne Misner, '32, instructor in commercial arts, and Miss Mildred Whiting, instructor in art, were among the four graduate women in education at the University of Nebraska who were elected to membership in Pi Lamda Theta, national women's honor society in education.

Dr. Alexander Paul, secretary of the United Christian Missionary Society, Indianapolis, Indiana, in making his annual tour of universities and colleges, was on the campus March 20, 21. Dr. Paul spoke on "The Issues in Asia" at a special chapel Monday, March 20, and on the "Emergence of the United States as a World Power" at chapel on Tuesday, March 21. The "Youth Movement in the Orient" was Dr. Paul's subject at an open meeting of the Y. W. C. A., Monday evening. At the request of students, Dr. Paul conducted two open-forum periods Tuesday.

Eureka College

Five senior professors at Eureka College have served the institution for a total of 152 years. They are: William T. Jackson, Silas Jones, Samuel G. Harrod, James S. Compton and Alexander C. Gray. Professor Jackson has served thirty-six years in two periods. His connection with the college marks the contact of the present generation with the founders, since as a freshman in 1886 he sat in the classes of Professor Asa S. Fisher, who in 1848 started the academy that grew into Eureka College. Professor Jones has taught continuously for thirty-three years. Professor Harrod, junior member of the group and at present dean of the college, has spent twenty-six years on the staff.

The postgraduate degrees of the group represent the universities of Chicago, Harvard, Michigan, Princeton, Wisconsin and Yale. Four of the men have been elders in the Eureka Church for many years. The impress of their lives religiously as well as scholastically rests on thousands of students. Such personalities in seats of instruction embody the highest and truest in Christian education.

Dean Harrod is essaying a little research into the history of Abingdon College, assisted by Dudley C. Barber (Abingdon, '73) of 117 S. Park Avenue, Montebello, California. This other Illinois college of our people began a few years earlier than Eureka, and was merged with the latter in 1884. Names and addresses of living alumni of Abingdon are sought, and any literature of historical value, such as catalogues, bulletins, programs, etc.

Hiram College

Hiram College made special plans for the religious observance of the pre-Easter week. Students returned from their spring vacation on Monday, April 10th. On that day President Brown spoke in chapel on "The Place of Jesus in Our Life Today." On Wednesday his chapel talk was, "The Heart of Christianity." On Good Friday, following the custom of other years, the college united with the town in a midweek service in the church. President Brown spoke at this service on the subject, "The Meaning of the Cross in Our Day."

On Good Friday evening the Capella Choir under the direction of Professor Elias A. Bredin sang Mercadante's "Seven Last Words." Following this there was a special student communion service directed

by William Reed, the Student Association president, and Clifford Krueger, both of whom are ministerial students. Four men from the student body, chosen by Mr. Humbert, pastor of the Hiram Church, and President Brown acted as deacons for this service.

Illinois Disciples Foundation

The Student Forum Sunday evening group has planned programs which prove very interesting to the large numbers of students who have been attending. Hugh Headlee, who was a teacher in the American college at Cairo, Egypt, for three years spoke on March 19. For April 2, the Thespians presented "Ba Thane B," a missionary play of East India which was given in Buffalo, New York, at the Student Volunteer Convention held there a year ago. On April 9, Miss Mabel Neidermeyer, secretary to C. B. Grubb of First Church Bloomington, Illinois, gave an illustrated lecture about an Easter spent in Palestine.

On the week-end of March 24 there was a state interdenominational young people's conference here for the purpose of taking in prospective church students. High school seniors and those who contemplate entering the university next year were particularly welcomed and accommodated. These young people with their leaders and teachers came from all over the state. This conference is under the direction of the Religious Education Council of Chicago.

Lynchburg College

Lowell C. McPherson, father of C. L. McPherson, former dean of Lynchburg College, recently spoke before the Ministerial Association of the college on the subject of "The Meaning of True Religion." C. L. McPherson lives in Lynchburg at the present time and is engaged in the insurance business.

Dean M. E. Sadler gave an address before the Student Volunteer Conference recently held in Lynchburg on "Re-Thinking Missions." Dr. Sadler was a member of the investigating group that went out to the Orient in advance and gathered the facts upon which the ten laymen who later visited the field formulated their report, which is now embodied in the volumes, *Re-Thinking Missions*. Dr. Sadler gave the history and background of the enterprise which brought forth this report.

Lynchburg College has carried on rather extensive intercollegiate debating activities during February and March. On one trip to the South the team representing the college had five debates with teams representing other colleges and universities.

Lynchburg College has worked out a rather interesting program of cooperation with certain other institutions in Virginia. For sometime there has been a cooperative relationship between Lynchburg College and Virginia Polytechnic Institute in which the latter institution maintains a faculty member at Lynchburg College, and which enables students to spend two years at Lynchburg and then enter the engineering course at V. P. I. with junior standing, thus finishing the engineering course in two years.

For the coming year a similar arrangement in Commerce and Business Administration has been arranged with Washington and Lee. The latter institution will maintain a faculty member at Lynchburg College so that students may take two years of their work at Lynchburg, and go on to Washington and Lee for their junior and senior specialization in Commerce and Business Administration. This is a step in the right direction and represents a very marked saving, not only to the institutions involved, but to the parents of the children. It is one of the new experiments in education which will not only be successful but which will become more prevalent.

Phillips University

At the March meeting of the Board of Trustees of Phillips University a new program of physical education was adopted which has been received with the widest comment by the educational world. The essential features of the new program are two. The first is the deliberate de-emphasizing of intercollegiate athletics by the total elimination of football as a matter of intercollegiate competition. The second is the provision of a curriculum of physical education which will provide for the complete development of every young man and woman in attendance at Phillips.

Recently the Tri-State Band Festival sponsored by the Phillips University Band was held. More than fifty bands were in attendance and there was keen competition for the trophies that were given. The judges were Edwin Franko Goldman, director of the famous Goldman Band of New York City, the greatest of all living band conductors; Carl Busch of Kansas City, Missouri, the great American composer; and Dewey O. Wiley, conductor of the famous Cowboy Band.

One of the interesting features of the festival was the concert given by the best musicians from all the bands in which five hundred musicians participated. Goldman directed the concert.

Another feature was the parade which was three miles long. The bands appeared in flashy uniforms including the regalia of woolly leathern chaps, cowboy boots and ten-gallon hats of the cowboy band. Thousands of people attended the festival.

Board of Education

The Board of Education held its annual meeting at the Severin Hotel, Indianapolis, Indiana, April 24, 25. These annual meetings are the occasion for the election of officers and directors, and for planning the program for the coming year.

The meeting this year had unusual significance in that the program was built around the present situation in our educational institutions, and plans for them for the future. The Board of Education also projected its program for the coming year. The high points of these proceedings will be presented in the next issue of WORLD CALL.

Randolph Junior College

April 21 has been designated for years as "Randolph Day." This year it is to be the "Home-Coming Day" for former students. An interesting program and a large attendance are anticipated.

Dr. John W. Tyndall is making a definite contribution to church life by holding Bible institutes in the local and nearby churches. This instruction in the Bible is enthusiastically received.

President Lee Clark attended the annual meeting of the American Association of Junior Colleges at Kansas City and reports Randolph Junior College as meeting the requirements for membership.

The college is a member of the Texas Junior College Public Speaking Association and the students are participating in the one-act play, oratory and debate contests. In addition to these contests the team will meet Weber College, Ogden, Utah, team here on April 24.

Texas Christian University

A new plan for graduation with honors from Texas Christian University has been put into effect with the junior class of 1932-33 according to announcement by Dean Colby D. Hall.

Members of the sophomore class will participate each year in a nation-wide test under the supervision of the American Council of Education. Those who rank highest in these tests will be classed as "honor candidates" at the beginning of their junior year in T. C. U. Out of this group not more than the upper twenty per cent will be selected for graduation with distinction.

Fred Miller of Ennis, a junior in T. C. U., has been named chairman of the North Texas Student Conference for 1934. The conference meets annually to discuss all phases of student problems. Texas Christian University, Denton Teachers, Southern Methodist University, Texas Western College, and Trinity were represented at the 1933 conference which met recently at Waxahachie.

Dr. John Lord, dean of the Graduate School of Texas Christian University has been elected president of the Scholarship Societies of the South for 1933-34. Scholarship societies of thirty schools in Louisiana, Arkansas and Texas are included in the association.

William Woods

The William Woods graduates and former students of Oklahoma City, Oklahoma, have recently reorganized. Mrs. Richard H. Lawrence, (Zaida Sherman) is the newly elected president and Mrs. S. T. Moore, (Merle McMahan) is secretary. Mrs. Lawrence held the first meeting in her home on Thursday, February 23. Mrs. Wilma Hull, the college representative in Oklahoma, was present and talked to the group.

During February the college was hostess to the state convention of the College League of Women Voters. Seven Missouri colleges and universities were represented by at least four delegates each. Miss Lessie Lanham is the faculty adviser of the William Woods group and Ruth Dunham, a senior, was the state president for the year.

"We've a Story to Tell to the Nations"

A Worship Service for Children's Day

By HAZEL HARKER

(Flowers in abundance may be used in a variety of ways to decorate your platform. If you use them across the front of the platform be sure they are not high enough to hide the smaller children.)

Prelude.—(Something which will serve as a processional for the children as they come into the auditorium.)

Hymn.—"I Love to Tell the Story." All.

Invocation by the pastor.—

Hymn.—"Jesus Shall Reign Where'er the Sun" (verses 1, 2, 3). All.

Scripture Reading.—John 3:16, 17 and Matt. 28:18-20.

Hymn.—"We've a Story to Tell to the Nations." All.

Dramatization.—What Does Our Money Do?

Junior Boys and Girls: John, Fred, Ruth and Helen.

Junior Dept. Supt., or a Junior teacher.

Missionary Education—young person or adult in draped costume.

Chinese children—Chang, Lotus Blossom and Chu Li.

Japanese children—Ichiro and Haruko.

Latin American children—Juacinta, Torebio and Amelita.

Charles, the son of a missionary to Africa.

(Enter the Junior boys and girls and their teacher and stand in an informal group.)

John—(shaking his coin box) Listen! Does your box jingle as much as that?

Ruth—I think the pennies are singing.

Fred—Singing what, silly? And besides, I've something more than pennies in mine.

John—My dad says "Money talks" but I didn't know it could sing.

Ruth—I think it does, anyway—don't you Miss_____? I think it sings just like we do. (Ruth sings, keeping time with her coin box). "With happy voices singing, Thy children, Lord, appear."

Junior Supt.—Why, so it does!

Helen—I think the money in our boxes is happy because it is going all over the world. I would be happy if I were going to do that!

Junior Supt.—And where does it go?

John—I hope mine goes to Africa. Don't you remember what that missionary doctor told us?

Helen—I want mine to go to a hospital in China.

Fred—I think I'd like for mine to go to South America to that school in Paraguay.

Ruth—I've always thought I'd like mine to go to India. There are so many places it could be used there, aren't there, Miss__?

Junior Supt.—Yes, indeed! And some of your money may be sent to Japan and the Philippine Islands and Mexico and Puerto Rico. You know you are helping to send workers to all those countries.

John—I wish I could go with my money.

Fred—But this very money isn't really sent, is it, Miss_____?

Junior Supt.—No, not just these very coins. But when this money that you have in your boxes is put into the bank then its value is sent by International Money Order or Bank Draft. I wish we could see where it goes and what is done with it.

Missionary Education enters during the last speech.

Missionary Education—In answer to your wish I shall try to show you how your money has been used after the International Money Order or Bank Draft has taken it to all the countries where your church has workers. I shall call some boys and girls to tell you.

Missionary Education brings in the children from other lands.

(Chang and Chu Li wear black sateen pajama suits. Lotus Blossom wears a black sateen skirt and bright-colored pajama jacket.)

Chang—I want to tell you that I spent many long months in a Mission Hospital where your money pays the doctors. When I went there I could not walk but see how well and strong I have become. Many have been made well because of your gifts.

Lotus Blossom—All the Chinese girls wish me to thank you because some of your money has been used to build schools for us. Before the missionaries came to China we had no chance to go to school.

Chu Li—And I want to tell you that many boys and girls like to go every Sunday to the churches which your money has built and helps to keep going.

(Ichiro, a five-year-old, black-haired boy in a blue cotton kimono, and Haruko, a twelve-year-old girl, in bright flowered kimono.)

Ichiro—Thank you for the Mission Kindergarten and the Sunday School.

Haruko—I am happy to attend the Mission High School. All boys and girls who go to Mission schools in Japan like them better than other schools because many valuable things are learned. We like to think that you are interested enough in us to send teachers and preachers and helpers.

(Juacinta, from Puerto Rico, black-haired girl wearing a plain white dress; Torebio, a black-haired boy in ordinary dress or in a cowboy suit, and Amelita, dark-complexioned girl in Mexican costume.)

Juacinta—In the island of Puerto Rico there are some little white churches where we love to go. We thank our Heavenly Father that you loved him enough to send your preachers to tell us about his love.

Torebio—In Asunción, Paraguay, which is my home, the most beautiful school was built by money which you helped to send. You are sending us teachers whom we love and we think our school is the best in the world. My schoolmates want me to thank you.

Amelita—I was picked up on the streets of San Luis Potosi, when I was a very little girl and taken to the orphanage which your money has helped to build. It is the only home I have ever known and as I have grown up there and gone to the school that your money is also helping to provide for us I have been trying to learn all I can. Some day I hope to go out to teach others in my country how to live as Jesus teaches us to live.

Charles—I am the son of one of the missionaries whom your money has sent to the Belgian Congo. I wish you could see all the African boys and girls who come into the schools and churches your money has built in Africa. You have heard about the hospitals, too, and how the boat carrying the doctor and the African helpers goes up the river and hundreds come for medicine and treatment. I hope some day when I grow up and am trained and ready, that your money will send me back to Africa to work for you.

Missionary Education—Has this helped to answer your questions, boys and girls? I wish you could each one go with your money and see all the boys and girls, men and women, on the other side of the world who are brought back to health, are given a Christian education and come into the Sunday schools to learn to live as Jesus taught us to live. Your money is doubled and tripled after it goes into other countries because everyone who hears the story of Jesus goes out to tell it to his friends. It is a big thing you are doing.

John—I never dreamed our money would do all that!

Ruth—I've looked at the pictures in WORLD CALL and I knew about where the money went but this has helped to make it real.

Helen—Don't you wish we had more money to send?

Fred—I wish I had saved more. I wish I had twice as much to send.

Junior Supt.—Yes, I think we all want to do our very best this year.

Missionary Education—Children's Day is the special time when our gifts go to carry the gospel to other countries. It is the one time in the year when everybody in the church school has an opportunity to share in this great work of our church. Do you not all want to have a part in this Children's Day giving? We will ask these friends from other lands to join our own Junior boys and girls in waiting upon you now for your gifts.

Offertory—

Hymn.—"Send the Light" or "Far and Near the Fields Are Teeming."

Benediction.

Missionary Organizations' Own Section

"Hereunto Have Ye Been Called"
With Intensified Motives
For Spiritual Enrichment
To Increased Membership
To Enlarged Service
To Stewardship of Possessions

Myself or Others

WHAT do you think of stewardship; or do you think at all of stewardship? Perhaps you are waiting to consider that matter until you are a woman of means, a person with a regular income, until large sums of money are involved. Have you thought that the question of stewardship has a place in the life and thought of only those who possess certain amounts?

Well, what does the word itself mean? Sometimes we have used it in a vague ambiguous way that lacks direct application and sometimes we have limited and confined its meaning to an act rather than an attitude. A steward is one intrusted with the property of another. Stewardship involves all property or possessions in all stages of earning, saving, spending and giving. It is always implied that the property is to be used primarily in the interest of the owner—not that of the steward.

Ownership

God is the absolute owner and giver of everything. Do you accept that statement as true? Are you prepared to hold it fast when you are faced by someone who thinks he is the real owner of everything that comes into his life?

A Steward

Do you believe that a woman is a steward only if she chooses to be? Or do you believe that the moment one accepts Christ as her Savior, she acknowledges by her act of obedience that Christ is Lord over all that pertains to her life and that she is his steward?

That means simply that we are intrusted by God with everything that comes into our lives, time, talents, strength, privileges and money. We must answer to him for our use of all these as we get them, hold them, spend them and give them.

Getting Money

How much do you want money? Does money spell success to you? Does money seem to make possible everything worth while? How badly do you want money?

It is not necessarily wrong to possess things. All the world and its vast resources are gifts of God's love to us and he wants us to use these resources for good and not for harm.

"What is your motive in acquiring? Is it profits or service?

Holding Money

There is no age limit in greed or in stinginess. I have seen small children and young people as well as older men and women who were covetous, and others who were misers.

We believe that Jesus would have approved the effort of every person to provide for a normal, balanced life and the highest all-around development of the individual and the family. One of the last things Jesus did, even in the midst of the agony of the cross, was to make provision for the care of his mother.

But let me call attention to the parable of the talents. The steward who was rebuked by his master had not spent foolishly the amount intrusted to him. He had not thrown it away carelessly nor had he appropriated it for his own use. Of none of these things was he guilty. But he did put the talent away and he kept it from being used for the good of anyone.

A true steward will be concerned with such questions as: "How much shall I save?" "What shall I save for?" "How use it after I have saved it?"

Spending Money

We are agreed that a person who spends Sunday religiously but does as she pleases the rest of the week is not much of a Christian. But too many of us have been thinking that we could set aside a definite portion of our money for God's work and then be free to do as we choose with the remainder. Our stewardship calls us to account for all that we receive and not a single portion.

How do you spend your money? Do you *know* how much you spend on clothes, on recreation, on nonessentials, such as candy, picture shows and beauty parlors? On the improvement of your mind, on charity, on your church? No one can call himself a faithful steward when he only guesses that he is administering his income as Jesus would have him.

Stewardship is an attitude, not an amount.

"It isn't what you'd do with a million
If riches should e'er be your lot;
It's what you are doing at present
With the dollar and a quarter
you've got."

Banks, insurance and other companies prepare sample budgets which they urge individuals and families to use that they may wisely spend their income. Have you examined many of these proposed budgets? What is wrong with most of them? Do the ones you have examined make provision only for food, shelter, clothing, operating, education and savings? Or do they recognize the need for a portion set aside to be used for the values which Jesus said should come first?

The Separate Portion

But someone argues: "If all is God's, why set aside the special portion? We are stewards, and therefore we use all for him." But there is a danger of our giving everything in general and nothing in particular unless we safeguard ourselves. With so many material calls and needs, how easy to forget, to let slip out of our minds, to leave no money for the very things which Jesus said should come first!

What amount should be set aside? All that a Christian has belongs to Christ, but in acknowledgment of that fact a definite portion must be set aside for the work of the kingdom. The tithe suggests an amount. The tithe is the minimum—not the maximum. If the Jews, with their obligations limited to their own nation, practiced the law of the tithe, how much more is required or expected of the follower of Christ with his larger world-wide interests and obligations!

What should be included in the things to which we give the separated portion? For what objects may the separated portion be used? If the program of the church is broad and inclusive, reaching out to missionary, educational and charitable enterprises, most or all of the separated portion may be given through the church.

But as stewards, we must consider carefully placing our separated portions where they may be administered wisely, yielding for the kingdom the largest possible returns.

Personal Practice

It is the personal practice of proportionate giving that is important. We need not only to think of stewardship and study it but also make it a part of our actual living.

How best can you declare such a purpose? Will it help you in your practice to have visible evidence of your purpose?

Would you find benefit in subscribing to the following, or a similar statement?

The Fellowship of Stewardship

"As a constant reminder of my partnership with God in all that I am and have—time, talents, strength, privileges and money—I covenant with him to use a worthy portion of my time and talents and to set aside at least one-tenth of my income for the support of the church and for the extension of the Kingdom of God at home and abroad. I will plan to use the rest of these resources, including the money I save and spend, in ways acceptable to God."

ORA LEIGH SHEPHERD.

Programs for Adult Organizations

For the Leader of the June Program

Topic: Harvest in China—Changed Communities.

My dear Leader:

I AM sitting here thinking—"just thinking" when I suppose I ought to be very busy "doing," for as usual there are so many things to do. I am trying to make myself realize that we are getting ready for the last of our China programs. I am trying to see how we can gather all that we have learned into a grand climax and somehow clinch it so that this study may not prove merely a thing of delight but that all this new-gained appreciation of China and her peoples, all the friendliness that we have accumulated and all the inspiration with which we have been stirred, may find outlet in very definite service. I would that Chinese people in this land, some of them with very alone-and-far-from-home feelings, might be touched by new friendliness and helpfulness because you and I have been studying China. I would that between us and the Christian people of our churches in China there might come a new sense of comradeship and oneness in living and serving. How it would cheer them and us in the days that are hardest if we really felt like "folks together." Worthier serving, giving, loving, praying—I would that these things might emanate from our China study!

Our program which closes the China series, is "Changed Communities." Have you noticed what a logical arrangement our programs have followed? First we thought about "Seedtime in China" and in three programs followed the work we have done and are still doing that the message of Christ Jesus might be made known through the church and its work, through schools and through hospitals. Then in the second half we took up the theme of "Harvest in China" and in three programs have seen results in "Changed Individuals," "Changed Homes" and now "Changed Communities." Let's help our groups to see the plan of the six months' study. A look at the outline on page 2 of your *Year Book of Programs* will be helpful to you.

The devotional study for this program, "Changed Communities," appears on page 38 of this issue of WORLD CALL. It gives us a very splendid preparation for the study hour.

The plans for this program appear on pages 30 and 31 in our *Year Book of Programs*. Notice under "Presentation," three features are provided:

1. Christians in Official Positions. For this there are four leaflets: "Monologue of a Chinese Prison Worker," to be given as an impersonation; a message from Mrs. Wu, to be given as an impersonation; a "Christian Police Officer," written as a story; "Working for My Lord Jesus," a story. A picture of Mrs. Wu can be found on page 29, March WORLD CALL in the Nantungchow Hospital Staff picture. A picture of Miss Tih is in the *China Supplement*, page 10.

2. "A Christian Fulfills His Community Obligation." A simple playlet for two people. It is a leaflet, and two copies are provided in your packet of leaflets. It shows clearly how a Christian can do away with old superstitions and unwholesome customs. While this dialogue is prepared for two men it can be given just as well by women.

3. "Looking From Our Housetop." This is a leaflet in your supply and is a lovely description of the work being done at South Gate, Nanking.

Now, in these six leaflets there is abundance of material to make a splendid meeting. You may not be able to use it all and will want to choose what will be most appealing to your group.

In addition to this leaflet material I want to call your attention to the splendid material carried in the May and June issues of WORLD CALL. In May issue you will find an article about the Peter Cheo Family of Chuchow and a picture of them. Don't miss that! You also will enjoy the article by Mrs. W. H. Haskell on Christian Home Building and another by Dr. Louis Smythe showing how mission projects blaze a trail for community betterment. Pictures too! In the June issue we hope to give you another splendid article, "The Missionary—Then and Now" by W. H. Haskell.

The books which you have been reading and studying will give you helpful material if you want something more. The last chapter in *Lady Fourth Daughter* would make a fitting closing message for our China study. Lovely things too in *Yellow Rivers* and *Portrait of a Chinese Lady*.

If you want dramatizations, remember the list we published in the "Courses of Study on China." If you want to do something special for China, remember the list published on the back page of the *China Supplement*. And you will not forget the biographies of our China missionaries.

Be sure and utilize the three ideas under "Think On These Things" in your *Year Book of Programs*. They are stimulating!

I do so hope your closing program on China may be truly a climax to the study and that our entire group may have been helped by the study and encouraged to larger activities. I am wishing you all success in your program plans.

Most enthusiastically yours,

ANOTHER PROGRAM-PLANNER,

E. E.

Suggestions for the Fellowship Hour

SINCE this is the last meeting of the year and the closing program on China you will want to think of both these things as you plan the Fellowship Hour. Probably the new officers have been installed at this meeting. How about making the out-going officers guests of honor at a tea served Chinese style? You might "play" that they are sailing away from China and make it a sort of farewell party before they sail. Give them "steamer letters" in which you express appreciation of their year's work, etc. Or both the out-going and incoming officers might be fêted. The June meeting might well be a luncheon meeting for which you could use some of your China ideas and let the luncheon hour be the time of fellowship. Whatever plans are made and however they are carried out the chief concern is that everything may be done graciously, that friendliness may be felt by all and that cordial hospitality may be extended in such a way that a happy, radiant spirit may infuse the entire meeting time, and that people may leave in that glow of good fellowship and the comfortable feeling of, "Don't we have good times together?"

We Make Our Bow!

HAVE you stopped to think how many people have given of their time and ability to make these splendid programs possible for us? You remember that Lois Anna Ely spent considerable time in planning these programs and assembling material. Miss Mary Kelly has written the devotionals for all six meetings. Missionaries and nationals have been very generous and happy in their response to calls for materials. Out of already full schedules they have crowded in the preparing of the materials which we have found so enjoyable and helpful. Look over the set of leaflets in the Program Packet and the articles in WORLD CALL and see who has written them. Then why not write letters of appreciation to some of them? Addresses of missionaries can be gotten from the March WORLD CALL, page 33, and through the missionaries you can reach the nationals who have made such a happy contribution to our programs. Do write and tell them how much your group has liked what they have done. Make your bow to them!

Next Year's Programs

See the May *Missionary Organizations Bulletin* for announcement of the program themes for the coming year. Time to be making your plans for the year's study and to order your materials.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1932-33: *Fellowship in Service.*

June Theme: *Christianity and the Spiritual Quest.*

Worship Theme: *The Kingdom Comes Through Fellowship.*

Progress in China

WHEN our first missionaries went to China, forty-seven years ago, of course they had no churches, hospitals, schools or Chinese Christians with which and whom to work. Christians had to be developed, buildings erected and institutions founded. Human materials as yet unacquainted with Christ and his gospel were the only available materials. To develop this material and make it usable and useful was a slow process. At first the missionaries themselves had to do all of the preaching, teaching and doctoring.

Gradually, however, they won converts and developed teachers, preachers, doctors, nurses and other helpers. Sometimes we get discouraged because the work does not grow faster, but the marvel is that it has grown as fast as it has. When one considers that education is a slow process and that leaders can be trained in no other way, he is surprised at the development a few years have revealed.

Beginning with no Christians and hence no churches or other institutions, we now have in China fifteen organized churches, seventeen other preaching points, twenty-four Bible schools, twenty-two other schools and three hospitals, and Chinese preachers, teachers, doctors, nurses and other helpers are at work in all of them. These churches and institutions are conducted much like such institutions at home, and the services demanded of the Chinese workers are of a high type, calling for men and women of ability, training and consecration.

Progress in Our Circle

We expected growth in China. We would question our forty-seven years of work and investment of time and money if we did not have some indication of progress in building the Kingdom of God in the hearts and lives of the people. Those who have preceded us have builded well, now it is for us as young people to help in the continuation of this work.

Have we, as members of our Circle, shown growth in our spiritual lives this year? Do we have a better understanding of our missionary work and the needs and opportunity for service? Have we been reading? Have we interested others in the service with youth of other lands?

As we come to the close of the year what will our reports indicate? Have we met our financial aims? Have we exceeded our aim? Check every aim for the year, and make your reports.

Senior Triangle Club

(For Young People, Ages 15-17)

1932-33: *Building a New World Together With God.*

June Theme: *We Are Builders Together.*

Worship Theme: *The Kingdom Comes Through Fellowship.*

Building Helps

ASK each member to present the final and total check on "My Record." This will give the total on the Hi-Tri aims. Are your gifts for the year in fair proportion to what you have used for self?

Discuss the year's work. What has the year's program, built around the theme, "Building a New World Together With God" meant to you? What have you gained from your study of the North American Indian and the Chinese that will be helpful to you? Enumerate the outstanding characteristics and contributions of each race. As Christian youth how can you enter into larger fellowship in service with these two great races of people?

Building a New World

If the theme for this year has really been helpful and challenging we will have discovered that the world is in the process of building day by day. We have our contributions to make. Will we check our attitudes and relationship to others and discover just what we are contributing and can contribute to the building of a Christian world?

Builders of a Christian World

Turn through the Program Year Book and note some of the suggestions "As a Builder of a New World." It is hoped that each one will select at least one quality or characteristic which he will cultivate during the coming year as he serves as a builder of a new world.

Informed Builders

Ask each member of the Hi-Tri Club to make a statement about the most interesting book read relating to our Hi-Tri missionary work during this last year. It might be well to have the members think of these books and make their statement at the time of the July meeting.

June Reports

June is the last month of our missionary year. Have you made your final report to your state secretary and sent your offering to your national office?

Be sure to send also the names of the new officers and leaders of your Hi-Tri. Secure your new materials and begin your programs in July. You cannot afford to miss even one month. The theme is "Open Frontiers." And the book—well, how does the title appeal to you? —*Today's Youth and Tomorrow's World.*

Intermediate Triangle Club

(For Boys and Girls, Ages 12 to 14)

1932-33: *Pioneering with Jesus on World Trails*

June Theme: *Playing Square on the Trail.*

OUR study since the first of the year has been concerned largely with the pioneering of our church in various fields of activity on a world front and in a world program. This month we want to come down to our own experiences in pioneering in world friendship as we from day to day come in contact with those who may not be of exactly the same national, racial or social group to which we belong. Perhaps during the school year we are so busy with school duties that we do not have time for more general friendships. But during the months of vacation why not take time to make some outside contacts?

Judging

If we judge all Italians by the famous Capone,
And say every Russian's a Red,
If we class all the Austrians with Moritz Saproni
And think all the French from Mercede:
If we judge all the Greeks by the candy man, Kustos,
And the Czechs, all in poor circumstance,
If we think every Pole is like Ivan Klaminski
Have we given them all a fair chance?
We can't travel far to the homes they have come from,
But we might come to know about them if we try,
And why they do some things different from our way
And why they don't look and live as you and I.
Perhaps we are all much alike in our thinking
And no one at all from offenses is free—
Would it be quite fair to my country, I wonder,
If they should judge all the U. S. by me?

—HAZEL HARKER.

Touchdown! Touchdown! Have You Reached Your Goals?

June is the month in which we cast up accounts and if we are not up to the aim we have set we get busy and by special effort and much hard work, if necessary, WE COME UP TO THE GOAL WE HAD SET. It is not PLAYING SQUARE with our workers on the other side of the world to fail them financially in these trying times. Perhaps "Pioneering with Jesus" may mean really sacrificial giving in order to "play square" in meeting our aims this year. Triangles never admit defeat—they just work hard and win!

WORLD CALL

Devotional Study of Missionary Societies

Harvest

"He that tilleth his land shall have plenty of bread."—Prov. 28:19.

JUNE

Changed Communities

Come ye, let us walk in the light of the Lord.—Isaiah 2:5.

Hymn: "There is Sunshine in My Soul Today."

Prayer: Prayers of Thanksgiving.

(Subjects suggested at the end.)

WHEN a calamity of any kind arises in China, a fire, a city looted by soldiers or prostrated by pestilence or vast areas overwhelmed by famine, the Chinese people show their confidence in the church by turning to it for leadership in coping with the situation. Last summer when Luchowfu had an epidemic of cholera Dr. Corpron and his Chinese coworkers led the city-wide campaign in taking measures in both curing the disease and in adopting measures for the prevention of its further spread. In 1921 when three provinces were prostrate from famine Dr. Corpron went to Paotingfu to render what assistance he could. A famine relief committee had been organized in the city. All the different organizations of the city had representatives on it. They asked the Protestant and Catholic churches to undertake the distribution of the relief, saying that these had a reliable organization over the stricken districts which could give out the relief wisely. The Buddhists said, "If this relief is to be distributed through religious organizations we claim the right to have our share in it." The committee, the majority of whom were non-Christians, said, "No, we cannot trust them. The supplies will be misappropriated. We want the Christians to undertake the entire task of distributing relief."

I wrote to Dr. Osgood for information on the changed community of Chuchow. The following is what he sent me: "One of my addresses is upon the change which took place in Chuchow during the twenty-five years we worked there. It was a poverty-stricken and walled, thatch-roofed city of 8,000 when we began. There were twenty-five temples in and around the city. The banks of the stream were lined with dumps of refuse and filth; opium smoking was to be scented on every street; four hundred boys were in Confucian schools; women were densely illiterate and superstitious; foreigners were hated; there was not one Chuchow person a Christian. When we came away in 1924, the church was the center of the city—the city library and a branch of the fire department and the school for illiterates all within its gates and paid for by the city. Two thousand boys and girls were getting an education all the way from primary to normal school, which ministered to five districts. Eight temples are being used for school buildings, one turned over to the Christian school direction, the temple of the God of War transformed into the first public school for girls, the temple of the God of Riches transformed into a boys' school. Modern health education is being taught in schools and by lectures among the people. New streets are being built and the city cleaned of its age-old dumps. The church is always represented on every council or organization for forward movements. Prostitutes were driven from the city for five years, the movement being carried out by three Christian leaders.

"In 1927, following the looting and gutting of school buildings and homes by the Communist soldiers, the educational leaders of the city came to our Christian leaders and asked that our girls' school be made coeducational so that they could send in some of their boys and girls, as their own school buildings had been destroyed and they had no other place. Since that time three hundred boys and girls are in school in these buildings beside the church. These voluntarily and with the knowledge and consent of their parents go each morning to the church for worship."

Mrs. Burch gave us the names of the community enterprises in Chuchow fostered first by the church but cooperated in now by all the city. Schools for girls, night schools, reading and game rooms, bath house for women, Boy Scouts, Good Citizenship League, Anti-Cigarette League, vaccination and anti-toxin, improvement of city jail, planting of trees and improvement of public grounds.

Mary Brewster Hollister in *Lady Fourth Daughter of China* gives a lovely picture of a changed community. She says, "I have always loved our Chinese city street about eight o'clock of an evening. From one little white-walled house or another comes the sound of bedtime prayers. There will be the singing of a hymn—father's deep voice, the mother's, grandfather's and grandmother's, some a bit off key, the tuneless caroling of the baby of the house, but leading off so sure and true in its melody will come high school sister's and the schoolboy's. From another open window as I pass will come phrases from the Holy Book. By the time I reach my own gate I will have had it all, hymn, Bible reading, prayer, and the repeating together of 'Our Father who art in Heaven.' I go into my own house blessed by the echoes of prayer times from all over the great land of China, in little mud-walled village homes, in village parsonages where other Jesus-people gather also, in clan houses of many courts, in the white-walled little houses of many windows in town and city, even in the mansions of China's great ones, I hear His words, saying through the tumult of China's overturning and arduous upbuilding, 'Fear not little flock, it is the Father's good pleasure to give you the kingdom.'"

Hymn: "Jesus Shall Reign Where'er the Sun."

Prayer: Prayers of petition. (Subjects suggested at the end.)

Thank God that:

1. Instinctively the people of China turn to the Christians for leadership in all administrations of mercy and love to the community.
2. Entire communities in China have felt the healing stream of the Savior's love.
3. Entire communities are changed in their outlook, aspirations and ideals by the vision of Christ.

Pray that:

1. All who call themselves Christians may so present Christ in their daily lives that the communities in which they live may be transformed thereby.
2. The Christians in America and China may be faithful in obeying the command, "Go ye" (Matt. 28:19-20) knowing if that is done the changed community will be the logical result.

MARY FRANCES E. KELLY.
1071 *Edgewood Avenue,*
Jacksonville, Florida.

Echoes From Everywhere

Typical Cases In Congo

There are three major operations on the slate for this week. One in-patient has small hope of complete recovery, for she suffered with appendicitis and the treatments of herb and witch doctors, until they came here as a last resort. It was none too soon, even by their standards, for the appendix appeared to have been ruptured for a month. The surgeon did not risk general anesthesia, but relieved her of the offending mass of troublesome matter, including two quarts of pus, with the aid of local anesthetic only. On the second day she was relieved of another quart of pus, and began to look like a different person. She certainly is grateful, too. She has such a sweet, appealing face that I do hope she will have a new lease on life.

Another long-delayed case that seems pitiable is a boy of perhaps twelve or fourteen years whose leg became infected so badly that the tibia was decayed and had to be removed. They cannot tell how long they let the boy suffer before bringing him in for help.

WILHELMA JAGGARD.
Monieka, Africa.

Christian Family Visits Nantungchow

We have added a Christian family to our small group here in Nantungchow for C. F. Liu of Nanking has brought his

youngest son here for a year's stay in the hospital, and Mrs. Liu is staying with him. Mr. Liu makes a visit when possible, as he did last month at the time of Fulton's operation (immobilization of the tubercular spine). This lovely Christian woman, living in our midst, is a real help to the nurses, and all of us. She has been doing a little teaching with two classes in the girls' middle school and that has given her a contact with the teachers there as well as the girls, who are most of them from non-Christian homes and so much need the influence of a sweet Christian mother. Mr. Liu has been helpful, giving addresses and interpreting for others, when here.

RUBY S. HAGMAN.

Nantungchow, China.

For the Love Of the Work

Several of the women here in Damoh continued voluntary work during the hot season and the rains. The Bible women and some other *bais* worked on Tuesday and Saturday afternoons in the heat even during their vacations. Two Bible women and twelve other women and girls used part of their vacation teaching mornings in the church Bible school which lasted for three weeks. During September seventeen Christian women spent fifty-nine half days in voluntary work. Some of these are not employed by the mission and those who are employed worked voluntarily after their regular work hours and on Saturday afternoons.

ANN MULLIN.

Damoh, India.

Training Japanese Teachers for Service

In the past years a great many of the Sunday school teachers of Japanese Christian Institute have come from outside of our own church. The plan now used is to put our own young people to the task as soon as they are willing. It is true that they are not as effective as teachers as some would be who came from American churches; but we believe that they will become qualified to handle the school quicker if they have this practical experience. The plan seems to be working. The number of Japanese young people teaching has grown to eighteen. The interest and ability which they show is very much better than at first.

Until this year we have never had a department above intermediates. With our last promotion day a senior and a young people's department were created. They are small because so many are being used to teach but they are a beginning and will grow.

CHARLES SEVERNS.

Los Angeles, California.

Religious Education In Luchowfu

Perhaps the best work going on here now in Luchowfu is the religious education. A committee has been organized to supervise the work, and a full-time director of religious education employed. Last Sunday over six hundred pupils were out to a religious education service at the church in which several hundred of the pupils took part on the platform. About five hundred pupils are in the Sunday schools in this city each Sunday. The remarkable thing about these services is

—*Emma A. Lyon.*

One of our Drum Tower church members who lives on Purple Mountain. She lost her arm during the Revolution and now she is blind. She often gets up in the middle of the night and goes out under a tree to pray

that the children are now trained so that they no longer stand on the backs of the seats or chatter and stamp around so as to prevent any from hearing the addresses.

Our huge unsolved problem is the evangelization of the millions in the country. Poor and ignorant, and now pestered by brutal bandits, their lot is hard and needy. It is now the plan of the mission out here to put much of the older work on a self-supporting basis and use the money thus saved for forward work in the country.

OSWALD GOULTER.

Luchowfu, China.

The Spirit of the Congo Preacher

A letter lies before me from a graduate of the Congo Christian Institute. Perhaps he went home expecting to find things very different from what they really are. A native will help his friends in his own village but it is not in his line to go to another village to give a hand. But a Christian native will help in any village. The spirit of the Master is upon him. He will put aside his old thought and think new ones. This young man writes: "I am weary in spirit because I wanted to begin teaching and preaching at once. I find there is no house for me to live in. There is no church to preach in and no school to teach in. Now I must begin at the foundation—right from the beginning. I have labored in the forest bringing in poles for building and cut boards for blackboards. I can't open my school material because there is no place to keep it and it would spoil. How much there is to do. We write the lessons on the sand of the village path."

That is the spirit that makes Congo churches. This preacher will survive and his church with him.

HERBERT SMITH.

Bolenge, Africa.

A Mission Church In Below Zero Weather

On Sunday morning, February 5, we wakened here at Janesville to find that the thermometer had dropped about forty degrees in the night and that it now stood at eighteen degrees below zero. It looked bad for morning worship.

But our volunteer janitor had arrived about five o'clock and had the fire going strong and at church school hour folks began to arrive. Owing to economic conditions here not many of our people can drive their cars and some had walked for a mile and a half or more in the bitter cold wind of the morning. By the time to begin they were somewhat thawed out and when the morning tour of inspection by the chairman of the educational committee was made, not a single leader or teacher was absent from his or her place. The total attendance was lower than usual at both school and worship service but it was a goodly attendance at that. It still topped the average for the year before. At the worship service every member of the choir, every deacon, usher and worker was in his place. It was a most heartening experience for the pastor. With such loyalty we shall fear nothing in this little outpost of the brotherhood.

L. J. TIGNER.

Janesville, Wisconsin.

New Missionary Definitely Located

Last September we moved to Nanking where we have established our home and I have taken up my duties as professor of agriculture at the University of Nanking. My work as a member of the Agronomy Department, is divided into teaching and research. At present I am teaching elementary field crops and am in charge of a seminar on crops. A number of us supervise student projects and theses. Another group act as faculty advisers to students, each adviser having about twenty students per semester. A number of us make up a Committee of Instruction. In research I am in charge of corn breeding and help with the cotton breeding experiments. This necessitates taking trips to outlying experiment stations. At present the corn breeding is taking a good deal of time but later I hope to help more with the cotton experiments. A group of

us make up the Committee on Research for the Agricultural College. In addition to the above duties, there are always "odd jobs" for me, such as foreign correspondence, foreign visitors, and special student problems. Last, but not least by any means, is my two-hour Chinese lesson five days a week.

SAMUEL F. GOODSELL.

Nanking, China.

Jubilee Mela
At Damoh

The Golden Jubilee celebration for the central area of the mission was held at Damoh. Besides the four hundred Christians who live in Damoh there were in attendance about twenty-five members from our churches in Jubbulpore and Barela, all the Christians in Hatta, the pastor from Harda, all the missionaries living in the central area, three Indian delegates from other missions and four missionary delegates representing two other missions.

There are five events which will be long remembered by those who were present. First there was the dinner party for everyone on Saturday afternoon. Second there was the procession through the town in which all took part. At the head of the procession there was a flag with a cross on it. There were four different sections of the parade that took turns at singing Christian songs as we marched along. Then in the third place was the pageant Saturday night representing the growth of the church in Damoh. The fourth notable event was the reminiscence time Sunday night when Miss Josepha and Miss Stella Franklin, A. Aleppa and Hansa Scott, all of whom have had some connection with the Damoh work from almost the very beginning, told of some of their experiences in the early days. Finally I want to mention the brief but impressive consecration service conducted Sunday night by our Mission secretary, W. B. Alexander.

F. E. LIVENGOOD.

Damoh, India.

Sunday School
Well Organized

We have our children's department of the Mexican Sunday school well organized now. We have had some trouble in getting all placed and in the getting of our material. I want to begin soon some training classes for the teachers in this department. We now have a complete organization, with 100 and more children in the church school each Sunday. We use the children for a choir for the time when we all come together before we separate for classes, then the children have the rest of the morning in their own department. We have our main church service at night, but have Junior Church after our class period, having the primaries in one room to themselves; the beginners in another room; and the juniors in a regular Junior Church program. So far it has worked nicely. I am supposed to have charge of the children's department and in addition I teach a class of third-year Juniors who are junior-high school pupils, too. The group that I have are making a notebook of their study of the church, how it grew and its work around the world. Then we are trying to make a study of China in the entire department.

MRS. E. T. CORNELIUS.

San Antonio, Texas.

Baptisms
And a Wedding

I have baptized one young woman from a Christian home, the son of a Hindu widow, and a widowed Mohammedan mother and her son. A young man from South India has transferred his membership to our church and wooed and wedded one of our young women. We officiated at the nuptial and rejoiced at the marriage supper. Another Christian home has been added to our community. We also saw a young man from Garhiya Phatak confess Christ at Jubbulpore on Convention Sunday.

Our Christian community rejoices that Miss Mattie Burgess has graciously accepted our invitation to make Jhansi her home. Her presence with us will be an inspiration. Her sympathetic understanding and judgment will no doubt help to solve many a vexing difficulty. She has been mother to many of the married women whom they lovingly remember as "Burgess Mamaji" in the Mahoba Orphanage days.

C. E. BENLEHR.

Jhansi, India.

Four Evangelistic
Campaigns Conducted

E. B. Quick, who receives support from the United Christian Missionary Society, reports for the past four months having been in the field sixty-three days. He distributed 950 leaflets, visited twenty-one churches, delivered 135 sermons, lectures and addresses, and attended nine conventions and special meetings. In this time he has also been a part of 232 personal and group conferences and conducted one Leadership Training School and four Leadership Training Classes. He has issued twenty-six Standard Leadership Training credits, and has written thirteen articles.

Hidden Answers

1. In what ways are missionaries multiplying themselves?
2. What does the rural church of Japan have to teach us of ways of serving country communities?
3. What was the name of the man who "brooded with his back to God?"
4. How has the attitude toward non-Christian religions changed?
5. How much was paid to beneficiaries of the Pension Fund last year?
6. How much was paid into the $8,000,000 last year?
7. Who gave 152 years' service to Eureka College?
8. Who has served the C. W. B. M. and the U. C. M. S. thirty years?

In Memoriam

Mrs. O. S. Osborn (Dora Button), February 22, 1933, Lake Worth, Florida. Faithful member of church at Milford, Illinois, for fifty years and charter member of missionary society.

Mrs. Martha E. Wood, March 6, 1933, Pasadena, California.

Alice Adah Callison, March 3, 1933, Kahoka, Missouri. Interested and active in every department of church life. President of county missionary society and WORLD CALL secretary. Age 64.

Mrs. Dixie Sallee Sabel (Mrs. Tom Sabel), March 1, 1933, Newtown, Kentucky. Faithful member of church and missionary society. Age 73.

Mrs. Lucy Arnold McDearmon, March 2, 1933, Benton Harbor, Michigan. Active in all church work.

Mrs. Mary Stockton Holt, January 3, 1933. Charter member of missionary society. Taught Sunday school class forty years. Age 83.

Mrs. J. C. B. Stivers, March 18, 1933, Cleveland, Ohio. Loyal member of Euclid Avenue Church. Widow of J. C. B. Stivers, minister. For thirteen years superintendent of Cleveland Christian Orphans' Home, and for twenty years hostess at Disciples Headquarters, Chautauqua, New York.

Mrs. S. B. Elledge, March 4, 1933, Parsons, Kansas. Devoted member of Central Church. For years president of missionary society and WORLD CALL secretary. Age 72.

Miss Mollie Hughes, February 21, 1933, Independence, Missouri. First state president of Junior Christian Endeavor in Missouri, worker and teacher of Primary children for sixty years, member of missionary society at Independence for fifty-one years.

Mrs. Nancy J. Roberts, November 25, 1932, Kansas City, Kansas. Faithful member of church and missionary society.

Mrs. Hugh E. Steele, January 24, 1933, Johnson City, Tennessee. Wife of Professor Steele of Johnson Bible College. Native of Michigan. Active in missionary society.

Mrs. E. G. Thornton, February 18, 1933, Murfreesboro, Tennessee. Active in all departments of church work and in missionary society. Easter offering to be in her memory. Native of Toledo, Ohio.

Missionary a Road Maker

In the winter and spring months we spent most of our time here in Luchowfu supervising relief work. We expended many hundreds of dollars given by friends in America and by the local Christians in work projects. The destitute men built hard surface roads, and the women made mats and quilts for sale. After we had tided them over the hardest months of the famine period the people went back to their homes and took up their regular work again.

It was a real task for me to direct hundreds of men in road-building when I had never built a road in my life. There was the rock-breaking, the road bed forming, the culvert making, the organization, and many small engineering problems to solve. Not one of the refugees had ever seen a good macadam road and I had, so that was my qualification for bossing the job. Through the age-old city gates we built a brand-new automobile road as a model for the whole city and district. Along both sides of the road we planted trees which have grown amazingly already.

It is truly amazing what a dollar will do in China. With just one dollar I started a poor cripple in business selling fruit. He has prospered so that he has provided for both himself and his father. He was merely one of the hundreds who came destitute and starving seeking work. If our Christianity will not lead us to share with these, it is not a very real thing, but, of course, our aim should be to change the whole social order which brings about these conditions. We must seek to establish a Christian cooperative social order to replace this poor old competitive order which was based too much on selfishness.

OSWALD GOULTER.

Luchowfu, China.

Preaching Through Baby Clinic

Miss Buena Stober has been doing such a splendid piece of work with the mothers and babies of the Mission. The baby clinic has an average of about fifty each week, many of whom come from the near-by heathen village. The mothers are feeling more and more confidence. There are so many ways of preaching!

AMBRA H. HURT.

Mondombe, Africa.

Hanging as A Gesture

As I was passing along a street in a village in Ndongokwa I was shown where the corpse of an old man had lain the night before. Women were quarreling in the open street and scurried for their houses as I came along. I heard groans coming from the house surrounded by palm fronds. It appeared that the groans were coming from higher than the house, but I thought it was a mourner whose voice was projected. As I was returning I saw the man who did the groaning hanging from a tall palm just beyond the house. He was clinging to a pendant frond, and another man was climbing up to release him. He had been in trouble about a spear and because he lost his case he hanged himself. But it was only a gesture, as he did it in view of everyone in the village and where he could be

Dayadan G. Larrakha and Robert Mohan, leaders of the Mungeli Gospel Team, under the direction of Jennie V. Fleming

gotten at. When I told the old chief about it afterward, he said, "When a fellow hangs himself like that it's not to die but to call attention to himself."

CHARLES P. HEDGES.

Monieka, Africa.

Efficiency of Christian Administration Recognized

Word has just been received of the formal decision by the China Famine Fund Committee to turn over to the University of Nanking the remaining principal and interest of the famine funds for continuing the work in famine prevention. The University of Nanking has been cooperating with Yenching University for the past ten years in expenditures from this fund. The balance of approximately U. S. $600,000 is now being assigned to the University of Nanking and will be held by the Board of Founders of the University.

Putting Something Into the Church

For four days Mr. Li, the Chinese secretary of our Mission and Mr. Cheo, pastor at Chuchow are with us holding an institute for workers and Christians who want to take active part in the work of the church. Good crowds have been coming and they all report that great good has been done. A lot of the members of our church are very zealous. Most of them have very little education and so are not very well equipped for evangelistic work, but they are anxious to get more material and better methods for their work.

This is very encouraging. When there is a great group of Spirit-filled Chinese Christians they will bring China to Christ. Missionaries can never do it alone. For one thing there are not and never will be enough of us. Then we can never understand Chinese attitudes and ways of thinking as well as Chinese do.

The pastor of our outstation, Wuweichow, came in and we had a big visit and talked over all phases of the work. He is very anxious to have a Bible woman sent there to help. He has six children, so his wife is very busy and does not have very much time for work outside her home, and a man can't do very much work among Chinese women. However the work is very encouraging there. Eleven people were baptized recently, and he says that they came into the church, not to get something out of it but to put something into it. They are proving it by giving considerably more money per capita than the old members.

STELLA TREMAINE.

Wuhu, China.

Young Christian Takes a Risk

What a hold the old witch doctors still have over the people! The other day a young man came in with his father. The father had cut off the end of his finger with a large knife while clearing ground for a new garden. Of course, the place had become infected and the hand is in bad shape. The young Christian told me that several witch doctors had wanted to treat it and had assured the old man they could drive out the evil spirit quickly. The old father would probably have been persuaded especially as all the family were in favor of the heathen way, but his son stood out for the mission doctor. It takes courage to defy the witch doctor for if something should go wrong and the patient not get well, the entire family will side with the witch doctor in saying it was the fault of the young man who took him away from them.

AMBRA H. HURT.

Mondombe, Africa.

History in The Making

Kotmi has not as yet very much history. We are busy making it now. However, looking back to even nine years ago. Kotmi was only a part of a great Indian jungle, inhabited by Gond farmers. Tigers and panthers roamed the wood lands and here and there molested the cattle. There was no "house by the side of the road" to minister to the needy passer-by. There was no dispensary where the seventy-five villages in our area could obtain medical aid. There was no consolidated school where the sons of the farmers might learn better methods of farming and gardening. There was no bazaar where two thousand people could congregate to buy and sell, and to hear the news of the week. None of the more than a hundred Christians were here nor the outstation with twenty or more Christians, so we have really cause to be thankful and especially jubilant at this season.

We have just closed our Christmas Mela or Fair and are very proud of the results. During the two days very nearly three thousand came, saw and heard the life-giving, uplifting message. Pray that it may bear fruit in the hearts of many.

MILDRED REYNOLDS.

Kotmi, India.

Station UCMS Broadcasting

RECENT visitors at headquarters were Dr. and Mrs. Webster E. Browning of South America. Dr. Browning has been for years secretary for the River Plate Region of the Committee on Cooperation in Latin America.

Another welcome visitor was S. G. Inman, executive secretary of the Committee on Cooperation in Latin America, and formerly missionary of our people in Mexico. He spoke at a meeting of the Ministers' Association, at a district meeting of woman's missionary societies, and at a laymen's dinner in honor of President S. J. Corey and himself, at which about 300 men were present.

Helen, the twenty months old baby of Mr. and Mrs. Thomas N. Hill, missionaries to India, now at home on furlough, met with an eye accident at Independence, Kansas. While there is a corneal scar, the doctor thinks the vision will be all right.

The marriage of Dr. Jenny E. Crozier, missionary at Damoh, India, and Francis M. Stead took place at Basrah, April 20, 1933. They will be glad to welcome their friends at their home at Kermanshah, after May 1. Mail will reach them at Kermanshah, Persia, via Bagdad. Mr. and Mrs. Stead will be engaged in mission work, where Mr. Stead has been working for a number of years.

Our sympathy is extended to Grant K. Lewis, head of the home department of the United Society, in the death of his only sister, Mrs. Carl Redding, March 15, 1933, at Angola, Indiana.

A unique way of boosting WORLD CALL was that taken by the Sallie Field Mason Missionary Society, composed of women who are guests in Sarah Harwood Hall, Dallas, Texas. When the call went out for the observance of WORLD CALL Week, the women of this society resolved to fall in line. Being past seventy years of age and seldom leaving the Home, they decided to observe the designated week by "talking" WORLD CALL. Each woman promised to talk about some article in WORLD CALL to someone in the Home, or to a visitor to the Home, each day of the week—in other words they resolved to definitely spread the gospel of WORLD CALL. They did it so faithfully that the result was not only a WORLD CALL "talk-fest" but also four new subscriptions.

Mr. and Mrs. M. H. Duncan and family reached Indianapolis March 31, the baby having recovered sufficiently from a double mastoid operation, performed in a San Francisco hospital, to make the trip. While we can imagine their long trip from Batang was not uneventful, they report that the only loss they suffered was that of one case of supplies which was washed overboard while on the river journey. For the present the Duncans will be with the mother of Mrs. Duncan in Buffalo.

Foreign Missions

Is

Depending on Your Offering

Children's Day

June 4

Mr. and Mrs. Burton Fonger and Burton, of Bucay, Abra Province, P. I., enjoyed the treat of a visit with friends in Manila during the Christmas holidays. Upon their return to their mountain home, however, both Mr. Fonger and Burton became so ill that it was necessary to take them to the hospital in Vigan. We are glad to report that both have now recovered.

Miss Anna B. Cowdrey of India, sailed from Bombay April 13, and will soon be greeting her friends in America.

For twenty-five years J. D. Dillard was Missouri representative of the National Benevolent Association, pressing the claims of the orphan and aged upon the people of that state. He passed away March 13, 1933, in Maywood, Illinois, at the age of 87.

Mrs. T. W. Phillips, Sr., who passed away March 2, 1933, served for thirty years as state president of the Woman's Missionary Society of Pennsylvania.

Mrs. Cornelia Oldham Hansford, who died at her home in Mount Sterling, Kentucky, February 14, 1933, was a sister of Miss Lavinia Oldham, former missionary to Japan. She was 89 at the time of her death.

Recent deaths in our Benevolent Homes are the following: California Christian Home—Miss Mattie Rutherford of Hollywood, California, March 14; Mrs. Mary Perrine of Los Angeles, March 24. Florida Christian Home—Mrs. Cordelia Blakemore, Jacksonville, Florida, March 19.

At the present time 527 children are being cared for in our six Homes for Children and 218 aged guests are in our six Homes for the Aged.

A unique donation has been made to our two Homes in Dallas, Texas. From different centers over the state calves were given by individuals or groups until a carload was collected. The calves will be slaughtered and the meat kept in cold storage. There will probably be sufficient to keep the Homes in meat for the next six months.

Miss Adaline Bucher was a recent guest at headquarters. This will be her last visit to Indianapolis before she sails June 30 with Mr. and Mrs. J. Lossing Buck for China, via England, Norway, Sweden, Denmark, Italy and India. Mr. Buck will be doing research work in most of these countries in the interest of improved agriculture in China and Mrs. Buck will no doubt have another book in the process of simmering.

At a recent meeting of the board of trustees of the Christian Woman's Board of Missions it was our pleasure to have with us Mrs. Anna R. Atwater, Mrs. I. E. Metcalf (Mary Campbell), Mrs. John P. Sala (Joy Taylor) and Mrs. Leslie Bruner Bunch (Bess Robbins White) and Mrs. J. D. Case. Representatives of a committee of women state secretaries were Mrs. Edith R. Bentley of Kansas, Mrs. Georgia McKinney of Oklahoma, Mrs. Anna Scott Carter of Missouri and Mrs. O. H. Greist of Indiana. Mrs. E. W. Taylor of South Bend, Indiana, who is now on crutches, following a fall in which some bones were broken, was able to be with us also.

Excellent reports are coming from the World Fellowship Meets held in February and March. Indiana reports an attendance of 255 young people from forty-one towns. Kansas reported 102 young people who represented every type of church leadership—thirty-one were Sunday school teachers and fifty-two officers of organizations. Missouri had 120 in attendance. The Missionary Club of young men in First Church, St. Louis, sent a delegate all the way across the state to the Meet. The Illinois Meet was held the week-end when sub-zero weather reigned and roads were blocked with snow. In spite of the fact more than one hundred delegates attended and one pastor drove more than 300 miles with his four young people.

Mrs. J. C. Ogden, just home from Batang, West China, writes of the birth of Ruth Marie, March 29, 1933, at Lima, Ohio, to Mr. and Mrs. Raymond G. Peterson (Ruth Ogden). Mrs. Ogden expects to be in Indianapolis soon after the first of May.

Missionary Materials and Methods

CHILDREN'S DAY is foremost in our thoughts this month as we prepare for the educational process which we feel must precede our offering if growth of Christian character is to be one of the results of the offering. This picture which we have on this page shows an electric map worked out by a group of boys in our Japanese church in Los Angeles. The details of how to do it are given in the pamphlets which go to the Sunday schools and which by now are doubtless in the hands of your superintendent. Intermediate or Junior boys can easily make the map and it could be used in all departments of the church school.

Making the Summer Count

You will be interested in the account of a church school of missions conducted in Lincoln, Nebraska, not just because of its being a church school of missions, but because the things they did may suggest to you possibilities for making the early summer months count for missionary education in your church or Sunday school.

Some of you have vacation church school for all ages including Intermediates and Nursery. Look over the things which were done for those age groups. Others have college young people home for the summer. Jobs are scarce this year and young people may be glad enough of the opportunity to make the summer count for their church or Sunday school by having a summer school of missions for the Senior, Young People and Young Adult departments. If you have no vacation school the school of missions could be enlarged to include all the age groups. Then there are features of the program which the Adult Department could carry out, if they wished to do so. And you will find some things which are full of meaning for the whole church or church school.

We give the account of the School of World Friendship as it appeared in the *Nebraska Tidings*, feeling that it will be helpful to many who do not have the opportunity of seeing that paper.

School of World Friendship

The church school of First Christian Church, Lincoln, Nebraska, conducted a six weeks' school of World Friendship, from February 5 to March 12, inclusive. The subject chosen was "China."

The Adults met in one group, with Professor Charles A. Lockhart of Cotner College conducting the study: *Living Issues in China.* The Young People's Department and Senior High School Department met in one group with the pastor, Ray E. Hunt, conducting the study: *As It Looks to Young China.* These two groups met each Sunday evening from six-thirty to seven-thirty. The other departments did their special study in connection with their two-hour Sunday morning periods, continuing project work in the evening period.

The Junior High Department under the direction of Miss Lois Cordner and teachers, used the text, *The Young Revolutionist.* Members of the group presented the story at the worship period. The first-year girls made a special study of "beautiful things which come from China." Using the city Library and *National Geographic,* they traced pictures and prepared

Electric map used at Japanese church, Los Angeles, California

interesting papers on the production of Chinese painting, pottery, lacquer and weaving. The first-year boys made a product map of China, drew the map, mounted it on heavy cardboard, looked up the localities where all products are found, located them on the map and in some cases mounted samples of the product. The second-year boys made a special study of transportation in China. They made rickshas and hauling carts, molded small bricks from cement and built a Chinese temple. Second-year girls made books typical of American life to send to boys and girls in China, using such subjects as: "Outdoor Life," "Flower Gardens," "American Home Life." Third-year girls studied Chinese costuming and sponsored the play: "A Wheelbarrow Full of Life," choosing the characters and costumes. The play was produced at the hour of evening church service the closing night of the school. Third-year boys made a series of lantern slides, tracing pictures depicting China in: agriculture, modes of travel and modes of costume, from scholar to coolie. This department finds it hard to drop this special study at the end of six weeks.

The Junior Department, under the direction of Miss Ethel James and Mrs. B. C. Hendricks, studied the text, *Ling Yang,* using it at the worship service period. These boys and girls made a miniature moving picture—"stage," "curtains," etc., illustrating the story of their textbook with pictures which were mounted on cheesecloth and "moved" by double rolls turned by hand. They made a collection of Chinese stamps and mounted them in a stamp book which will be used for further "friendship" studies. They made the following scrapbooks on China: Architecture, Industries, Natural Beauties, Dress, Missions in China. They marked the location of our mission stations on the globe. They learned to play several Chinese games and made the cardboard discs for the game of "Friends." Under the direction of Professor Earl Otto of Cotner College, a Chinese scholar, they became fairly proficient in the use of Chinese numerals. As a follow-up of the school, they are now working on the dramatization of some of the episodes of their storybooks.

The Primary Department, under the direction of Mrs. Roy Ely, studied *Chinese Children of Woodcutter's Lane,* by Holton. In their project work they studied the means of transportation in China. They made jinrikishas, sampans, sedan chairs, a raft, shoulder poles, an oxcart, the Peiping donkey cart, a one-wheel wheelbarrow and a two-wheel wheelbarrow. They also made pagodas, lanterns, "coolies" and flags; and the children are asking for more study of China.

The evening church services for the six weeks were made to fit in with the theme of the school and yet to be attractive to those who came for that service only. These subjects were used:

Feb. 5.—"An Appreciation of China," i.e., songs, lantern slides of Chinese art, map talk on physical beauties of China.

Feb. 12.—Stereopticon lecture on Fiu Chow.

Feb. 19.—A Friendship evening. Mr. Jones of the Newman M. E. Church (Negro) gave an address, "The Negro, the World's Burden Bearer." His church choir furnished the music.

Feb. 26.—Captain Spoerry gave a vivid map lecture, "China and Her Neighbors."

March 5.—The play, "The Trail of the Dragon," sponsored by the missionary department of the Woman's Council, was splendidly produced.

March 12.—The play, "A Wheelbarrow Full of Life," sponsored and produced by the Junior High Department.

On Tuesday evening following the close of the school, a church supper with Chinese dishes was served, and the projects of the children were demonstrated and handwork displayed. The WORLD CALL Broadcast program was given to present the worth of that magazine and to show the scope of the work of the Disciples of Christ around the world.

All who participated in the School of World Friendship feel that it was a rich experience.

Helps for Leaders of Children's Groups

Primary and Junior leaders are vitally interested in the missionary education of boys and girls. We know that the time in which we may carry on the total religious education program for our children in the church is limited. It becomes all the more important that every phase of this Christian education be planned and made to count. It is not possible, busy as we all are, to have one person in charge of all Junior activities and another in charge of all Primary activities, in most churches. But there is no reason why all who are directing the Junior groups which meet at various times and for various specific purposes should not plan their work together. The same is true of the Primary. In addition there are inter-department contacts which must be planned by the whole children's division. For instance, the Junior Sunday school superintendent needs to be as familiar with what is being done in the Junior Mission Band, or Christian Endeavor as the leaders of those groups need to be familiar with what is going on in the Sunday school period. The suggestions given here are for the use of any group which can make use of them. But it is the responsibility of the local leaders to see that the ones which will be useful are used somewhere, and that there are no duplications in their use because of lack of clearing. The suggestions for Junior programs given below are for use in connection with the program materials in Junior World, "King's Builders' Section," and are not suitable for use without. Please do not attempt to plan your Junior programs with this alone. It is not fair to the children and it is not fair to you. Even if you have to have a single subscription to Junior World, which is 75c, it costs only a fraction over six cents for the full material for each meeting.—Grace W. McGavran.

Children's Day—June 4, 1933

CHILDREN'S DAY this year should be one which means a great deal to the children of the church. It will mean more than a great deal to the children of the world, for in this time of stress and strain, it will literally mean the closing of great areas of our foreign work if we of America do not share as deeply as possible what we have for the carrying on of that work. Every Junior leader and every Primary leader should have a copy of the free pamphlet, *Jesus the Friend of Everyone,* which has poster suggestions, worship suggestions and stories for making the purpose of the offering real to boys and girls. This year, too, a Chinese coin will be given as a pocket piece to those individuals, children or grown-ups, who bring a dollar or more for the Children's Day offering. The pastor or superintendent of your church will very likely have the pamphlet. Get it from him. And send for extra copies if you can use them. Or if he does not have it, send to us direct.

In addition to the stories given there for use each of the four Sundays before Children's Day, we are giving on this page a little dramatization which was worked out by the children of the Primary Department of the University Place Christian Church, Des Moines, Iowa, under the leadership of Miss Leta Egan, the superintendent of the department. You might substitute this for one of the stories, or use it in addition. Then if the children would like to do it, they might take it as a "surprise" to the Junior Department the next Sunday. Interchange of such things means a great deal to children and also lessens the work of preparation. If many of the parents are in the Adult Department, it might be given there too.

A Whisper Song Around the World

The Teacher is seated in a low chair with a group of the children seated on their own chairs around her.

The Teacher.—Suppose we ask our fairy godmother to wave her wand and gather around us all the children of the world—black, red, brown, yellow and white—that we may tell them of Jesus "who loves every one." But listen, they are already asking about him. *Enter little girl* (either dressed in costume or not, as desired).—I come from India where there are hundreds of people who do not have homes like the boys and girls of America have. My people do not know Jesus yet. I have no home in which to live and no one to love me. Would your Jesus love me too—just a girl?

Teacher.—Yes, of course. We know that Jesus loves all children and men and women, and this girl could live with the other girls in one of our mission dormitories in India where the missionaries would teach her about Jesus.

Enter little boy (dressed in overalls, or not, as desired. Do not attempt make-up).—So many of the people of Africa are sick. Like so many of our neighbors we suffer from that awful disease, yaws. We hear there is a medicine the missionary man has that will cure it—but he does not have the money that will buy it for us and we have no money to buy it for ourselves. Did your Jesus teach you how to cure me of that?

Teacher.—Yes, we have the medicine that will cure that and we have sent doctors to Africa to help all those who are sick and to tell them about Jesus who is the great Physician.

Enter little girl (dressed in costume or not as desired).—I come from China. I have been ill a long, long time. Our doctors cannot help me at all. I have heard that in the Christian hospital your doctors could cure me. Would your Jesus help to make me well?

Teacher.—Jesus cured boys and girls and men and women when he was here with them and has taught us how to help others and to make them well.

Enter little boy (in costume or not, as desired).—I am from Mexico. My father is poor and often we do not have enough to eat. I want to learn, but I cannot go to school. Would your Jesus help me to have a chance?

Teacher.—Jesus has taught us to love all boys and girls and we know he would want us to help you. We can show our love by sending teachers to you who can teach you about Jesus as well as about other things.

Teacher.—So we hear the children from all countries of the world asking about Jesus, and we know that he loves them well. How can we tell them about it?

Children in group. (looking at the children from the nations, *sing.* The children from the nations do not take part in the song.) "We want to send a whisper song, etc."

Program Helps for Junior Leaders

May 14: *How to Help Mother*

THIS is a program which can mean a great deal to the children, especially if it is planned far enough in advance. It would be nice to have the mothers invited to the meeting. Special favors could be prepared for the mothers if the children wish to do it. Invitations could be prepared and sent them. Special numbers on the program such as songs by some of the children, recitations about mothers or a little greeting from one of the mothers should have a place on the program itself.

As adult leaders we want this meeting to mean not just a sentimental eulogizing of mothers, but a deepening of the appreciation of what mothers mean and some very practical outcome in the relationship of mothers and children in the home. Probably there can be as much stress put on attitudes as on actual things which the children can do to help their mothers.

What is done in this meeting should not duplicate or conflict with what is done in the Sunday school period in the morning. The children will not gain anything if there is a repetition of ideas or program items which have been used in the Sunday school. The informality of the Christian Endeavor period gives opportunity for a different type of thing to be done and we might well take advantage of it.

If the mothers are to be in the meeting you might find that part of the group can help compose a greeting to the mothers. Other children may have poems to *mothers* which they would be willing to read. If you want to make a very special occasion of it some very simple refreshments might be planned by the children and served, but in this case the meeting would need to be shorter than usual so as not to keep the children longer than the usual time.

May 21: *Evangelism in China*

This is rather a grown-up title for a children's meeting. However, in the case of the missionary work we feel that children are hearing the term, "Evangelistic Work in China," or in the other different countries, so much that they might for once have a meeting which will explain it somewhat.

There is ample material in *Junior World* for January, February, March and April, ("King's Builders' Section" the first of the month) for them to find out a great deal about what is being done to tell the story of Jesus in China. The material for the meeting itself is somewhat of the information and then question and discussion type. Certainly the getting of information about China is more important a part of our missionary meeting than discussion, when there is no information back of it. However, we hope that the meeting will not be limited to the gaining of information. Many activities will suggest themselves. The group may have been working on a picture map of China as these lessons on China proceed. They may have been making a poster on China for the Sunday school department or for their own use.

There will be only one more meeting on China for the Mission Band or for the Christian Endeavor and it is possible that at this meeting plans might be made for a special program for June for a Chinese party or for some other activity of the sort. If the children have been following the study of China in Church School of Missions or in Sunday school, something more elaborate might be planned with material for exhibit and other things of the sort. We still have a few packets of the Children's China Special available, and if you have not had one and care to use the material we shall be glad to send them as long as they last.

We should like to call special attention to the newspaper gotten out by the Junior children of one of our groups in Texas. This is described in the *Junior World* for May and may prove a culminating activity for your group. Instead of having a newspaper you might carry the idea of a school annual into it and call it your Missionary Annual, 1933, Luchowfu, China. This would make it possible for you to carry the idea on next year when the study is Africa, and so forth.

May 28: *What Jesus Says About Courage*

Boys and girls need to develop the courage which makes it possible for them to do the things which they think are right. This program is planned for use with Bibles. Scripture readings are to be read in the meeting and the paragraphs which follow in the program material discussed. There are one or two stories which are to be told. These should be prepared ahead of time. If you want to have the meeting a little different from some of the others, after general discussion you might divide the group into four sections. Let each one of them give a report on two things, first, what we think is the most courageous thing that Jesus ever did; and, second, what is the hardest thing we have to do at school which takes real courage to do? It may be that the reports in themselves would be sufficient, or it may be that discussion would follow. When the group reassembles and the reports have been given the group may think of other things which fit in. Your reports will be better if there is no adult in the groups, although you as leader may need to be ready for suggestions of the type of thing which they can consider.

June 4: *What Jesus Says About Anger*

The control of temper is a real Junior problem. There are two elements in this problem which are not very often brought to the attention of boys and girls, and yet they are vital in attaining control of temper. The first is the realization that the thing which is done as the result of anger is not as blameworthy as the state of mind which made the doing of that thing possible. The second is that the control of anger occurs not at the time where the temper is lost but in mental attitudes which prompt long before the actual breaking point.

It may seem that this is rather a difficult thing to approach with Junior boys and girls. But if you can make it simple and concrete, it will not be so. To elaborate your first point you might have boys and girls name things which they do and which others do as the result of losing temper. These results may vary from things which children have read in newspapers to such simple acts as slapping one's little brother or being cross to one's mother. Let the children take a few of these and trace them back to the frame of mind which made them possible. They will probably see that there has been an accumulation of ill-feeling which shut out every other consideration. For instance, the child who defended her little sister and who felt that her mother should not be angry with the child because "she is so little and so fat!" was revealing that her love for the little sister was making her see that the thing that had been done was not worthy of punishment. The same child, when angry at the little sister might slap her, forgetting those other elements. Control, then, involves the remembering of the things which we would remember if temper had not come in the way. Perhaps this can be brought out through various illustrations.

The second point is the analyzing of the progress of anger until it becomes beyond control. The place to control anger is not to allow oneself to develop small irritations. This again can be traced through simple incidents. If we can help our boys and girls to control their tempers we shall have helped them greatly in the development of their Christian life.

Vacation Schools

What are you planning to study in your vacation school this summer? What projects are your children going to be working on which will develop good will and kindly feeling toward children of all races and all places? What stories are you going to read? What songs are you going to sing?

Your vacation school course may have in it some suggestions for missionary study, but you will want to follow that up and secure specific materials which will give you the help in directing the study of your groups along these lines. Or you may choose to use a missionary study as a basis for a part of the time. Send for the pamphlet on missionary education in vacation schools, which goes to you free upon request from our office, and with it the catalogue giving the list of materials and books available.

Plan early to have at least a browsing table where boys and girls will find stories, books and pictures, maps and suggestions for things to do in relation to their study of other children.

Search in your public library for books which you can use to create an interest in the countries you are studying. Some children's books are very good. Some travel books will be useful. Various magazines can be used to furnish material.

Have the children bring their geographies for reference use. Write, or better, have the children write to the various steamship agencies for folders. Start a collection of around-the-world pictures. Investigate for your own satisfaction the possibilities of curios which are in your own town. I was talking to a woman the other day. She said rather positively that some towns might have things from other countries but that she did not know of a thing in her town. I looked around the room. She had a small Chinese rug—a Japanese print—some brass bowls from China, an India print, a Mexican blanket, an American Indian piece of pottery—all in plain sight. I mentioned them, and she was utterly astounded. She had been thinking of those things in terms of her own possession of them and not in terms of the people whose life they expressed. It is probably a fact that many people buy as gifts, and many people receive as gifts, from the modern department store or gift shop, articles which have been directly imported from other countries, without ever realizing it at all. Make your own survey as you do your visiting, and keep your ears open for information as to various people who have traveled in the Orient and who may be able to lend articles or to come and tell the children about them.

Service activities are another source of helpful and character-building project. Many vacation schools provide nothing more than "busy work," or craft activities which are taken home by the children for themselves. Along with making things for themselves, there are many things children can do to share with others. This should be an outgrowth of the missionary education, but may become a project in itself if desired.

BETHANY LESSONS FOR ADULT CLASSES

▼

For Adult Classes, the use of the Bethany Quarterlies on the uniform lessons is recommended—The Bethany Bible Teacher, The Bethany Bible Student, and The Bethany Pocket Quarterly.

These quarterlies cover the Scripture text fully—not just brief excerpts, as do most quarterlies, but the entire text. The suggestions in The Bethany Bible Teacher will assist any teacher in building a practical, interesting, and vital lesson.

Send for samples before the next quarter opens

Bethany Bible Teacher	$ .15
Bethany Bible Student	.07
Bethany Pocket Quarterly	.05

CHRISTIAN BOARD OF PUBLICATION

St. Louis, Mo.

Vital Facts of Pension Fund Annual Report

Report reviewed and certified by Auditors and Actuary.

$169,688.53 paid to 785 beneficiaries of all three plans in 1932.

157 aged or disabled ministers, missionaries, widows and orphans added.

Total regular beneficiaries 690, December 31.

These 690 have 448 dependents, making a total family of 1,138.

Total net reserves for Pensions $1,094,654.26.

Interest received 49,118.30.

Total assets $1,437,146.42.

Net increase in assets $215,447.37.

Cash on hand and in bank, most of it drawing interest, $92,354.12.

No debts.

Pension Plan

2,462 members paid $85,925.10 in 2½ per cent dues.

2,370 churches or equivalents paid $183,663.24 in 8 per cent dues.

Total dues received $269,588.34.

63 age pensions granted, up to $252 a year each.

4 widows' pensions granted on account of death of retired members, up to $126 a year each.

19 disability pensions granted up to $600 a year each.

2 widows' pensions granted on account death of disabled members, $300 a year each.

15 death benefits paid, up to $1,000 each.

15 widows' pensions granted on account of death of active members, up to $300 a year each.

4 minor children's pensions granted, up to $100 a year each.

Total number of new grants, 122.

Total pensions and benefits paid, $42,027.87.

Pensions in effect, 174.

Net reserves in new Pension Plan, $551,675.61.

1919 Pension System

22 new pensions begun.

$250 a year each paid to ministers; $150 to widows.

Total pensions paid, $25,890.

32 certificates surrendered for $8,212.66.

Total paid to members, $34,102.66.

Dues received from 473 members, $20,766.26.

Pensions in effect, 125.

Net reserves, $542,978.65.

Ministerial Relief

$93,558 was paid in ministerial relief, an average of $7,796.10 per month.

22 were added to the roll, but 36 died and 34 voluntarily relinquished their allowances.

The Pension Plan provisions for age retirement and disability made many other additions unnecessary. There was a net reduction in the roll of 48, from 439 to 391.

A reduced scale of payments was accepted by practically all in a fine spirit of cooperation.

$8,000,000 Fund

This is the chief dependence both for Ministerial Relief and for Age Retirement of the older men under the Pension Plan.

Cash receipts, $208,441.66.

Balance of pledges outstanding, $2,411,301.90.

An increasing number of churches whose goals have not been pledged, are paying annually 6 per cent on their goals.

The Week of the Ministry, the first week in October, is used both for reminding the people of the place and importance of the ministry and for securing money on the church goals.

Finally

The day of beginnings, as well as the time of uncertainty, in the Pension Fund has definitely passed. Our concern is not for the institution but for meeting the brotherhood's inescapable obligation to our older ministers and missionaries and their widows.

A National Worker

JULIA BERRO, one of the Disciples' three graduates of Instituto Modelo (training school for Christian women workers), in Buenos Aires, is our youngest national worker.

This pretty, attractive young woman of twenty-two years is fast endearing herself to the children, young people and women with whom she works in two of our churches. At Cramer she assists with the children and women's work certain days in the week, having charge of meetings and visiting in the homes. At Saavedra she is superintendent of the Sunday school and has charge of the kindergarten, children's meetings, young people's society, and the women's work.

Julia's attitude toward her work and her happiness in realizing her ambition of doing Christian service are seen in the words she spoke a year ago at the time of her graduation from Instituto Modelo.

"This diploma represents for me the most precious desire of my heart. When I decided to dedicate myself to Christian service, I was conscious not only of the great privilege which it signified for me, but also of the great responsibility which rested upon me.

"I had difficulties but I was not alone in the struggle, for I found in Instituto Modelo not only the intellectual preparation but also the spiritual help which taught me to conquer and triumph in everything. As my home is not an evangelical one, I ought to appreciate more than anything else, perhaps, the spiritual benefits received in this institution.

"I feel that the prayers of those I know have helped me, and at this time I have for them words of gratitude. And I cannot help mentioning the one who has had most to do in helping me realize my ideal; I refer to Miss Zona Smith, who has not only been diligent in assisting me at all times but who with her life has inspired me to follow Jesus and dedicate myself to his service."

ALICE SHEPLEE MCWILLIAMS.
Buenos Aires, Argentina.

Receipts for Nine Months Ending March 31, 1933

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$116,765.48	$ 44,474.80*	$ 564.35	$ 2,347.28*
Sunday Schools	104,542.86	42,920.76*	23.96	139.29*
Christian Endeavor Societies	2,767.19	865.40*		
Missionary Organizations	222,679.53	85,535.40*	401.25	505.56*
Individuals	24,655.39	1,286.37	3,747.25	2,566.65*
	$471,410.45	$172,509.99*	$ 4,736.81	$ 5,558.78*

From Miscellaneous Sources

Bequests	$ 14,203.51	$ 9,581.01	$ 11.68	$ 7,516.98*
Interest (U. C. M. S.)	46,855.61	6,956.12*	2,326.47	632.97*
Interest (Old Societies)	17,211.50	14,489.20*		
Gifts from Old Societies	30,754.66	10,719.13	13,695.26	24,155.34*
Home Missions Institutions	34,697.81	8,235.88*		
Benevolent Institutions	41,490.23	10,975.72*		164.37*
Foreign Field Receipts				
Annuities			5,717.35	4,116.35*
WORLD CALL Subscriptions and Advertising	28,014.57	1,404.37*		
King's Builders		547.46*		
Literature	16,590.17	7,244.63*		
Miscellaneous	24,067.98	3,413.12	11,639.56	3,230.46
	$253,886.04	$ 26,140.12*	$33,390.32	$33,355.55*

Board of Education

Churches	$22,793.75	$4,737.95*

*Decrease.

Individual Cups

Clean, sanitary. Send $6.50 for Aluminum Tray and 36 crystal glasses. Extra glasses $1.00 dozen. Collection Plates $1.75 up. Pastor's Outfits. Write for SPECIAL OFFER. Folder free. 70,000 churches now use.
Thomas Communion Service Co., Box 488 Lima, Ohio

For the Church School Worker

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For the Teacher of Children:

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Opportunities and Obstacles

In the hospital our work recently has been very interesting, but in some ways very discouraging. We have had four obstetrical cases, counting one today, when we were called too late to be of any real help. Two were in the homes, in one case the woman died, just simply because they were afraid they might have to pay fees, and they could have easily afforded it, too; and in the other case, the baby died, and here it was that they were just careless and too slow in calling us. One of the other cases was a Cæsarian section, with a sarcomatous ovarian cyst and the other was a case of craniotomy. The former a low caste girl, who could pay not a cent; the latter of a very high caste family, and wealthy, who paid the fees we asked at once and made not a single complaint. But rich and poor are sacrificed upon the altar of ignorance and superstition.

Damoh, India. LETA MAY BROWN.

Power of the Easter Drama

It has long been the custom of Miss Josepha Franklin to invite non-Christian women to come to her bungalow in Jubbulpore, India, to informal parties. They come gladly and enjoy the Victrola music and the dried fruits, spices, cocoanuts, etc., of which custom permits them to partake. Last year her Bible women had taught by song and story prior to Easter the story of the death and resurrection of the Lord. These women were then invited to the home of Miss Franklin, and greatly enjoyed an impressive drama entitled "The Women at the Tomb." The Christian women excel in using the simplest equipment in depicting a dramatic situation and in this case the effect was most realistic. This drama was repeated at the sunrise prayer meeting with equal effect.

The Last Page

Exactly!

"Mose, can you explain wireless telegraphy to me?"

"Yessuh; it's like dis. Ef you-all had a long, long houn' dawg, an' he stretched from Cincinnaty to Cleveland, and you stept on his tail in Cincinnaty he would howl in Cleveland. Dat am telegraphy. Only in wiahless you does de same thing without de dawg."—*Epworth Herald.*

Butcher: "Round steak, madam?"

Bride: "The shape doesn't interest me, so long as it's tender."—*Southern Farmer.*

Then there was the preacher who startled his congregation by the following call to worship, "Make a noyful joyce unto the Lord."

And This Could Happen to You

The high school student was seated in the street car and a strong-jawed old lady was standing in the aisle near him. He made a movement to rise, as if to give her his seat.

"Never mind, young man," she said imperatively. "Just keep your seat."

Two blocks later he tried again, but the old lady pushed him back. After another two blocks he tried a third time, only to be shoved back with the explanation: "I've stood so long now I don't mind it. Just keep your seat."

Finally in desperation the student cried out: "Excuse me, madam, but I want to get off. You've made me go a half mile past my stop already!"—*Epworth Herald.*

Not Yet Perfected

Lady (to aviator): "Look at that airplane. Isn't it wonderful that man can fly like a bird?"

Aviator: "Yes, ma'am; but man cannot sit on a barbed-wire fence yet!"

Not Even Dry Cleaned

Lady: "Excuse me—do those tattoo marks wash off?"

Sailor: "I couldn't say, lady."

A preacher had just returned from his vacation. "Friends," he announced, "Let us all plunge into the work with renewed fervor. Our rest has filled us full of fresh veal and zigor—" and he wondered why they laughed.

Down on the farm, 'bout half-past 4,
I slip on my pants and sneak out of the door;
Out of the yard I run like the dickens,
To milk 10 cows and feed the chickens,
Clean out the barn, curry Nancy and Jiggs,
Separate the cream, and slop the pigs,
Work two hours, then eat like a Turk,
And then, by heck, do a full day's work.

Someone

By Ruth Fargo

Someone must think of little things. Someone
Must see that common daily tasks are done:
The bottles must be washed and set for milk,
A suds made right for Phoebe's hose of silk,
The paper saved—Paul wants the sporting page—
A battery charged—this is the radio age—
The silver polished—grandma's here for tea.
She says, "Now don't you fuss one bit for me."
(Her cooky jars were generous as could be!)

The postman's due—just drop a card to dad.
Then pick the cherries—last year all we had
Were eaten by the birds. And make a pie.
(Put up the window—scan the sky;
One must not miss the airmail flying by!)
And order ice; and polish up the floor,
And smile, and greet a caller at the door.
Pick out a sliver from the baby's thumb
And kiss the hurt. Iron six smocks. And find some
Other place to set the trap for mice.
Brush up the kitchen. Make the sun room nice. . . .

Someone must think of little things. Someone
Must see that countless daily tasks are done.

"Waiter," said the fussy diner. "I want some oysters. But they mustn't be too large or too small, too old or too tough, and they mustn't be salty. I want them cold, and I want them at once."

"Yes, sir," bowed the waiter. "With or without pearls?"

An Italian, having applied for citizenship, was being examined in the naturalization court.

"Who is the President of the United States?"

"Mr. Roosevelt."

"Who is Vice-President?"

"Mr. Garner."

"Could you be President?"

"No."

"Why?"

"Mista, you 'scusa me, please; I vera busy worka da railroad."

Tact

A customer sat down to a table in a smart restaurant and tied his napkin around his neck. The manager called a boy and said to him: "Try to make him understand as tactfully as possible that that's not done."

Boy (seriously to customer): "Shave or hair cut, sir?"—*The Congregationalist.*

Give Us Men

Two old maids were planning for the holidays.

"Anna," said the one, "would a long stocking hold all you'd want for Christmas?"

"No Elvira," responded the other, "but a pair of socks would."—*The Sunday School Herald.*

Kindred

"Robert," said the teacher, to drive home the lesson which was on charity and kindness, "if I saw a man beating a donkey and stopped him from doing so, what virtue would I be showing?"

"Brotherly love," said Bobby.—*Boston Transcript.*

Saturday Night

K. C. B.—Teacher: "What is the Order of the Bath?"

No answer.

Teacher: "Come, some of you must know what the Order of the Bath is."

Pupil: "Well, at our house it's Pa first, then Ma, then us kids."—*Selected.*

Travel Wisdom

As a steamer was leaving the harbor of Athens a well-dressed young passenger approached the captain, and, pointing to the distant hills, inquired:

"What is that white stuff on those hills, Captain?"

"That is snow, madam," replied the captain.

"Well," remarked the lady. "I thought so myself but a gentleman just told me it was Greece."—*Adult Leader.*

'Tis So

A lady calling at one of Chicago's church offices made the remark: "Isn't it too bad that this depression just has to come in the midst of the hard times?"

What's in a Name

Mrs. O'Reilly: "An' what are ye going to name the bybe?"

Mrs. Mulcahey: "We'll name her Hazel."

Mrs. O'Reilly: "What! With twinty-five saints to choose from, ye name her after a nut?"

COUPON OFFER EXTENDED

Till June 30th! We fought hard times and were beating him until the banking holiday. Even yet we are not defeated, but we believe that it will take a little more time to double our list of subscribers. SO the time in which World Call can be obtained for $1.00 and one coupon has been extended to June 30th. FILL IN THE COUPON NOW! Scores of churches have already doubled the number of their subscribers. HELP YOUR CHURCH TO DOUBLE!

CLIP THIS COUPON AND SAVE 50c. MAIL TODAY.

WORLD CALL COUPON

"World Call" is regularly $1.50 a year. Until June 30, 1933, we are offering it for $1.00 in an attempt to double our subscription list. This coupon has a cash value of fifty cents if accompanied by $1.00 for one yearly subscription to "World Call." Clip and send to "World Call." 222 Downey Ave., Indianapolis, Indiana.

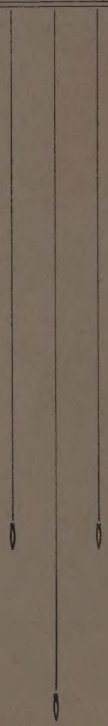
Please send me "World Call" for one year. I enclose a dollar with this coupon.

Name_____

Street_____ Church_____

Town_____ State_____

Dear Old Mothers



By CHARLES S. ROSS
In *Quotable Poems*

I LOVE old mothers—mothers with white hair
And kindly eyes, and lips grown soft and sweet
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm of Sunday afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.

Time, with caressing touch about them weaves
The silver-threaded fairy-shawl of age,
While all the echoes of forgotten songs
Seem joined to lend sweetness to their speech.

Old mothers! As they pass with slow-timed step,
Their trembling hands cling gently to youth's strength.
Sweet mothers! As they pass, one sees again
Old garden walks, old roses, and old loves.

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